कठोपनिषत्

रंगरामानुजभाष्योपेता

(आंग्लानुवादसहिता)



Kaṭhōpaniṣat

With Rangaramanuja's Commentary 'Prakāśikā'

(English translation)



संस्कृत संशोधन संसत्

मेलुकोटे - ५७१ ४३१

संस्कृत - संशोधन - संसत् ग्रन्थमाला - ६९

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निर्देशकः तथा सहकार्यदर्शी

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यादवाद्रिः (मेलुकोटे) - ५७१ ४३१

प्रथमसंस्करणम् - २००९
प्रतयः - १५०
मूल्यम् - ३००-००

अक्षरसंयोजनम् - मुद्रणञ्च
संस्कृत - संशोधन - संसत्
यादवाद्रिः, (मेलुकोटे) - ५७१ ४३१

Academy of Sanskrit Research series - 69

KAṬHOPANIṢAD

With Raṅgarāmānujabhāṣya

With English translation

ACADEMY OF SANSKRIT RESEARCH

MELKOTE - 571 431

2009




KAṬHOPANIṢAD

Academy of Sanskrit Research

Melkote - 571 431

Chief Editor

Dr. Bhashyam Swamy M.A. Ph.D., D.Litt.

Director & Joint Secretary

Publisher

Academy of Sanskrit Research

Melkote - 571 431

First Edition : 2009

Copies : 150

I.S.B.N. 978-93-80900-02-5

PRICE : Rs. 300-00

Typeset & Printed at :

Academy of Sanskrit Research

Melkote - 571 431




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अनुवादकः सम्पादकश्च

डा. एन्.एस्. अनन्तरङ्गाचार्यः

सहायकसंशोधकौ

विद्वान्. एस्. नारायणः

विद्वान्. आर्. नारायण अय्यंगार्

कार्यनिर्वाहककार्यदर्शी

श्री एस्. कुमारः, एम्.काम्

कुलसचिवः (कार्यालयविभागः)

Editorial Board

Preface

Upaniṣads though contain speculative knowledge, their relevancy cannot be overlooked altogether from the perspective of modern living. Indian mind, since time immomorial had dwelt upon the queries related to eschatology as well as epistemology rather narrowing them to mere empirical existance. For Upniṣadic thoughts being invariably lofty, ethical should act as leading light for the mankind to march towards meaningful existance. Even then Upaniṣads have come with utilitarian answers for harmless-harmonious-happy living that renders them to be relevant forever as man is increasingly involved in destructing his environs inclusive of animate as well as inanimate in his race of survival.

The mantra of pacifism stems from dispassionate indulgence, which perhaps is one of the basic tenets of upaniṣads. Live and let live is its policy. They breath out pleasant air for hormonius healthy human living, it is to the inclusion of human interest to puff it to live elevated individually, at the same time transpiring his overall well being socially as well.

There is a long list of lofty thoughts available in Upaniṣads, such being the case, Kaṭhopaniṣad, the present text with you has plenty in store to offer universal values to your kind. The present edition of Kaṭhopaniṣad has one commentary namely Prakāśikā of Śrī Raṅgarāmānuja, translated in to English by erudite scholar Dr. N.S. Anantharangachar.

I commend Dr. N.S. Anantharangachar for his lucid translation of original verses of this Upaniṣad as well as commentary. I hope this work will go a long way in helping common reader in comprehending true spirit of this Upaniṣad in the light of Viśiṣṭādvatic perspective.

I appreciate whole heartedly Dr. Bhashyam Swamiji, for his keen investigation to this edition. I also take pleasure in thanking Vid. S. Narayana and his team for their neat editing of the book.

I feel deeply indebted to Dr. K.S. Narayanacharya for his stupendous as well as weighty introduction to this edition that makes this one of real value.

(C.N. Seetharam)
President

Foreword

We take pleasure in presenting Kaṭhopaniṣad in our Upaniṣad series, translated into english by eminent scholar Dr. N.S. Anantharangachar. The present edition furnished with a commentary of Śrī Raṅgarāmānuja namely "Prakāśikā" that conforms to Rāmānuja philosophy, though lucid in style yet deep in thought.

The Philosophy of Upaniṣads represent the epitome of human ideals that one can aspire. Since there have been philosophical strategies in the form of queries and rejoinders between an adept preceptor who treads the path of truth and a steadfast pupil unasumingly seeking the highest knowledge, in these texts the transmit of highest knoweldge was done through simple analogies.

The message of Upaniṣads have been to show that one should strive to acquire knowledge of ultimate reality, which is without mutation and eternal in contrast to the knowledge of ever- changing-ephemeral empirical - existance.

The Kaṭha Upaniṣad consisting of two chapters and each chapter containing three vallis, presents itself in the form of verses. As this Upaniṣad belongs to Kaṭha branch of Kṛṣṇayajurveda, hence has its name thus.

Kaṭha Upaniṣad as a text is a free flowing stream of the confluence of the sublime aesthetics of poetry the logical strength of philosophy and the depth of spiritual experience.

I take this opportunity to convey my gratitude to Dr. N.S. Anantharangachar for his dextrous translation of not only the original verses of Kaṭha Upaniṣad but also of the commentary therewith. I am very much beholden to the service of Dr. K.S. Narayanacharya for his rendition of versatile introduction to this Upaniṣad. I also extend my thankful regards to Sri S.Kumara, Registrar, Vid. S. Narayana and Vid. R. Narayana Iyengar for apt presentation of verses with its translation correspondingly. Thanks are also due to Vid. H.S. Hanumantha Rao, Sri Lokesh for the precise cover-page design and also to our DTP composer Smt. M.N. Saraswathy, printers K.S. Bettaswamygowda and G.N. Bettegowda and Sri Prasanna for his neat binding of the book.

(Dr. Bhashyam Swamy)
Director and Joint Secretary

INTRODUCTION

No doubt, the Upaniṣad has a captivating style of expression, exposition, and teaching, in a dramatic set up, ~~having recourse to the method of myth, which is man's oldest, and highest mode of preserving and communicating valuable thoughts, when ordinary language fails.~~ It is proportioned into neat chapters, and the teaching arranged in installments of ascending order of value and importance. We can now examine the thoughts themselves, one by one, from our list.

I. The Nature of Boons obtained by Nachiketas

In the main text boons asked for are as follows :

1. "Oh Death ! Let my father have a peaceful, pleased mind on my return to him; sleep well at nights, without anger, and let him be in a mood to welcome me back with honeyed word." (1-10)

2. "They say that in the Heavens there is no fear; for you are not there; none fears death through old age, having crossed hunger and thirst, being beyond sorrow, one enjoys in those heavens. You know the worship of a fire that can lead there; teach me that to me, as I am thinking with faith to reach there". (1-12 up to 13)

3. "When one dies, there is this doubt about, what it yet to be known some say he is still in existence others say he is no more in existence. Here is, truly, some Englightenment to be taught by you, as my third boon". (1-21)

Let us look at the first one; Apparently it looks like a mundane boon, that the father of the lad should be blessed with peace of mind, sound sleep at nights etc., so that the lads return-home may be a welcome event for that irritable father ! It also throws light on the traits of Ouddālaki Āuruṇi. But is this all ? Śaṅkara, and Madhva, here, take the three questions, and answer as on the mere textual superficial level, concerning the nature of a heavenly fire, the nature of the individual soul, and God.

But Rāmānuja in his Śrībhāṣya (1-4-6) takes a deeper look at the questions, and concludes that they are inter - related and they are one- in- three, and one more than mere personal boons of Nachiketas ! (Asmin prakaraṇe hi upāyopeyopetṛṇām trayāṇāmeva caivamupanyāsaḥ jneyatvenopanyāsaḥ, tadviṣayaśca praśno dṛśyate. अस्मिन्प्रकरणे ह्युपायोपेयोपेतॄणां त्रयाणामेव चैवमुपन्यासः ज्ञेयत्वेनोपन्यासः, तद्विषयश्च प्रश्नो दृश्यते...)

(i) The boon regarding his father's being blessed with peace of mind etc has overtones of what one should be like, if one wants to be an aspirant of final release from cycles of sorrow, and of Beatitude. The boy is here not merely concerned with his own father's future, but in general about all yearners after that grand goal. Otherwise what is the use of Viśvajit sacrifice, or of any other, and of charity, fasting and other vows, which his father has been meticulously observing all these years, adhering to the mere word of Vedic injunctions ? This concerns, hence, the nature of 'Upetṛ' ; one who makes, (or ought to make), efforts for release from worldly bondage, This can be elaborated contextually, and also in a larger philosophical perspective, and enjoyed as literary exegesis. Truly a very convincing interpretation.

(ii) The second boon, asking to be taught into an Agnividya (अग्निविद्या) the secret of a 'sacrifice' leading to heaven is even more intricate! The 'Heavens' talked of here, cannot be the one of physical pleasures as presided over by Indra, and as full of enjoyable divine damsels like Rambhā, Ūrvaśī, etc, as described in the Purāṇas. The 'Heavenly fire' (svargyam Agnim) cannot be one of sacrifices connected with Aśvamedha, or such other mundane ritual, as this interpretation would both negate the context, and nullify the third boon, showing the boy as not trully interested in Salvation. No doubt, the word used is, Heavens, 'Svarga'. But the boy himself specified that it is 'Heavens' "where there is no fear, where there is no jurisdiction of Death, no old age," which one can reach only after crossing mires of hunger and thirst, where one enjoys eternal bliss, beyond all sorrows, where one becomes Immortal. How can all this apply to a transient heaven of extended mundane pleasure, as a temporary paradise?

Following Rāmānuja's hints, the commentator has done an excellent job, by quoting here numerous other contexts in the Upaniṣads, and similar usages of the word 'Heavens' (Svarga) to clinch the matter. It is a pity that Ācāryas of other persuasions have not cared to examine the issue from this necessary angle, and have brushed it aside as leading to a mere ritualistic question! Rāmānuja shows that the boon concerns the nature of means for the object of Attainment' the Upāya. The first and the second, now become, inter related boons unless one develops equanimity of mind (and other traits detailed, later on, in the Upaniṣad itself), one can never dream of attaining the end of the journey (Adhvanaḥ Paramam Padam) as the text puts it later.

(iii) The third boon is of vital interest of all the schools. Madhva and Śaṅkara take it as concerning Paramātman or God, which is true in their different senses, in a way. But there is more here for Rāmānuja. After the physical death of a man, 'what remains of him' is not the only object of inquisitiveness of the boy! It is easy to push in God, in a clouded, confused, view of this question, immediately here. For Śaṅkara there would be nothing more than the absolute to remain once the 'snake-impression' vanishes from the 'rope view' Madhva, also, misses the point, to bring in God as the remnant, in a hurry.

But see Rāmānuja's examination ; first, the boy knows that after death, the individual soul in him, survives as immortal. Has he not undergone this experience already, left his mortal coils behind on earth, to be here at death's doors, in a state of 'beyond death - survival' and not to be asking these questions? Is he doubting his own existence? This would make nonsense of the entire episode, and nullify the background of the entire Upaniṣad! Surely the boy knows that his individual soul is immortal. The doubt is not about this it is about the possibility of (or otherwise of) a distinct (not separate), distinguishable personality for the individual soul in that final emancipation! Does it become 'bloated; out (as Aurobindo sums up the other view) to become Brahman, in an absolute merge, or does it retain its individuality to enjoy the pleasures of a divine

union with God? Does 'Sāyujya' mean a togetherness of a unity between the individual and the supreme souls, or does it mean an absolute non-difference, a living out of the personality of the Jīvātman? If the latter is the possibility why would one try for this Vedāntic 'self-annihilation? The boy must have heard debates on this vital point, times without number, and must have come to his own inferences too, after deep meditation; the question here is to confirm his own conclusions. Perhaps he is not doubting his own existence beyond body. But he is not yet a 'released' soul ! He has no taste of it yet. Only death can throw more light on life! And this knocking on his doors is the moment for his true enlightenment; now or never; and so the question. In short, the point of his question is whether in the state of release, one exists to enjoy the fruits of that release, or no such existence is possible. No living man on earth can enlighten on this, and no better teacher than death can throw light on this.

2. 'Understanding' God and the 'means' to it

These occur in the Upaniṣad (2-7 onwards) the view that for true God-experience, mere logical reasoning, 'guessing discrimination, etc are not instrumental'; one should seek a real teacher who has seen him, and even here all kinds of teacher will not do ! For God is not accessible even for the hearing of many ; even among those who have heard of him, few only would 'know' him, hence one who can claim to have experience of God is a wonder of wonders, and one who claims to have obtained instruction from such a one is still more a rare wonder; one's own ratiocination cannot lead one to God, straight; an inferior teacher's instruction is of no use at all! One who cannot live away from God - he alone is the refuge of a true seeker after God ; for this is very subtle and beyond logic."

If properly not understood, this can be a big Pandora's box of never ending mischief, creating confusions in epistemology, regarding the validity of inference - Anumāna or Tarka - as an accepted instrument of philosophical knowledge. Reason is not the same thing as reasoning or logic.

Is the Upaniṣad condemning logic, or the very faculty of mind as an instrument of experience, or grasp of reality? If Tarka is of no use altogether, why does even 'Śaṅkara accept it is a valid means of knowledge, along with Rāmānuja and other philosophers? The context, clearly, is not to condemn reasoning, but to show its limitations, as an exclusive guide to experience, God cannot be 'learnt' from a mere bookish study; or by mere analysis and application of the brain - as we solve problems in mathematics. He can certainly not be known by dogmatic faith, by the mere acceptance of a Messiah, or by mechanical devices. Like only a lamp capable of lighting another lamp, only a God - Experiencer can stimulate it in an aspirant ; but this, after many a rigour, penance, yearning, and the acquirement of numerous qualifications. Upaniṣads are very vocal about all this. Still, there is a tendency among many, to take the present context as one of wholesale condemnation of reason, and so some explanation is needed here, to guard ourselves.

When we say ' God knowledge' - 'Brahmajnāna' - we do not mean mere textual knowledge - Vākyāt vākyārtha jnānamātra, - as Rāmānuja disposes off the advaitic argument of the knowledge of four mahāvākyas (like 'ayam ātma Brahma; 'tat tvam asi', etc अयमात्मा ब्रह्म, तत् त्वम् असि इत्यादि) as sufficient for dispelling avidyā or nescience. This, he has done marvelously in the 'small conclusion' (laghusiddhānta) part of Jijnāsādhikaraṇa of Śrī Bhāṣya 'knowledge' here means, 'Brahman experiencing', Brahmānubhava. Various terms used in the Śruti - such as Vedana, Upāsana, Jnāna, Nididhyāsana - all mean this only. This is what is also called Bhakti - loving experiencing of God, which is both 'love' and 'knowledge' as the Ācārya shows at the end of Vedārtha Sangraha. This is what he prays for in the invocatory verse of Śrībhāṣya also - 'Śemuṣī bhaktirūpā!' (शेमुषी भक्तिरूपा) But there is a preparatory step earlier, in the acquirement of memory of scriptural words Vedāntavākyaśabdarāśi grahaṇa, at an early age, after initiation into Brahmanhood; and then textual exegesis assisted by auxiliary sciences like etymology, grammar, logic, prosody, etc is to follow. This should prompt the novice into a first hand experience - direct experience - of God later on; as otherwise all the

earlier acquired 'knowledge' can be of no use! This is Śāstra janya Jnāna', and is required, as a guide to the other higher, actual, phase of intuitive experiencing. Rāmānuja discusses the validity of both as the corrected modes of knowledge, (Dve Vidye from Viṣṇupurāṇam a verse to this effect (as even Śaṅkara accepts its authority - तत्वनिष्कर्षश्च विष्णुपुराणादेव भवति in another context)

> *Āgamottham vivekācca dvidhā jnānam mahāmune ।*
> *Śabdabrahmāgamamayam param brahma vivekajam ।।*
>
> आगमोत्थं विवेकाच्च द्विधा ज्ञानं महामुने ।
> शब्दब्रह्मागममयं परं ब्रह्मविवेकजं ।। (विष्णुपुराणं)

one phase of knowledge acquirement is through tradition, books, oral instruction etc; its culmination is in the self - experiencing of God by oneself. This is what the Muṇḍaka Śruti in question describes as अपरा विद्या and पराविद्या Śankara holds that these are different, the textual being 'lower' a kind of 'nescience' which has nothing to do with the 'higher' this gradation in kind is totally unwarranted in the Upaniṣad itself.

What applies to verbal testimony, applies to inference too in Rāmānuja's view. Otherwise, when a man claims to have undergone Brahman-experience, how does a wise one discriminate between a mere swoon (mūrcā) and yogic absorption (samādhi) ? his, Rāmānuja, discusses in detail in the Jijnāsādhikaraṇa, and upholds the the validity of Tarka. Nay! More!! He gives logic, in theory as well as practice, such a high place that he considers it a true arbitrator when 'śrutis' conflict with each other, or with actual experience.

"Scripture, although not dependent on anything else, and concerned with objects which are non-perceptible, must, all the same, come to terms with Tarka (ratiocination), for all the different means of knowledge, can, in many cases help us to arrive at a decisive conclusion only if they are supported by ratiocination. All means of knowledge equally stand in need of Tarka. Scripture, the authoritative character of which specially depends on expectancy, proximity, and compatibility

throughout requires to be assisted by Tarka. In accordance with it, manu says, 'he who investigates by means of reasoning only, knows religious duty and none other.[1]

Further Rāmānuja also says that "in cases of scriptures conflicting with perception, scripture is not stronger. The true cannot be known through the untrue.[2]"

Śrī Vedānta Deśika following this says:

"The Veda, not having been made, and being therefore perfect, its testimony is implicitly accepted, like the statement of a friend, returning from a distance. Where any of the statements if in conflict with what is known from other sources, they are rejected. Similarly if the Veda makes a statement conflicting with sense-perception, it should be understood in a sense of mere praise[3]".

In other words Rāmānuja's metaphysics cannot be reduced into what in western terminology can be called "intuitionism," while Śaṅkara's can be! The difference is that Advaitins pay only lip sympathy to logic, and accept it as far as it goes with their apriori views. But when logic disproves their claims they appeal to "intuitionism" and support themselves with the present controversial Śruti नैषा तर्केण मतिरापनेया ! (Naiṣā tarkeṇa matirāpaneyā) This is why there is a double - standard double practice of placing 'Experience' above 'understanding' or vice versa, depending on the strength or weakness of their relative and frequently changing positions. It is in view of this Dr. Radhakriṣṇan holds on one occasion; "If any logical description be true (of reality) at all, it is Rāmānuja's way of putting it. Śaṅkara contends that there is a higher than the logical highest, which is Rāmānuja's[4], but in the very next breath says: "a mere intellectual understanding of reality is not enough. The end of all knowledge is spiritual realization[5]", Thus meaning that Rāmānuja stops

1. Śrī Bhāṣyam II-1-4 in Thibaut +s tranlsation, p414
2. Śrī Bhāṣyam II-1-4 in Thibaut p73
3. Adhikaraṇa Sārāvali 1-1-3
4. Indian philosophy Vol. 1, p167
5. The Brahma Sūtra p30

only at the "level of intellectual understanding' while Śaṅkara flies to the 'heights' of 'spiritual realization'! नैषा तर्केण मतिरापनेया comes in very handy for this slandering of Rāmānuja's system and extolling of Śaṅkara's at his cost ! It is this over interpretation that the student of the Upaniṣad should guard himself against! Wordsworth, the English poet, also said.

Out meddling intellect

Misshapen the beauteous things;

We murder to dissect

Holding the 'intellectual understanding' in high contempt! Croce the celebrated Italian philosopher of the 18th century also did so to develop his philosophy of pure intuitionism, and Kant the German thinker separated faculties as watertight compartment of 'pure reason' and 'practical reason.' This debunking of artistic, and religious experiences from the intellectual points of view, and of intellectual understanding from the intuitionist points of view has resulted in a jungle of confusion in western thought, to this day ; and people like Dr. Radhakrishnan have sought to rehabilitate this confusion in Indian thought too, by trying to project Śaṅkara as higher than Rāmānuja in 'understanding God, as if Rāmānuja does not care for wisdom, 'spiritual realisation' or God experience'! To say that Śaṅkara cares little for harmonizing his views logically, cannot be 'answered' by saying that Rāmānuja stops at the logical level only by ignoring the 'spiritual realisation'! The true position of distinction between the two is as depicted by Dr. S.N. Dasgupta :

"Logic with him (Śaṅkara) had a subordinante place.. Śaṅkara's method of explaining the absolutist Vedānta creed does not consist in proving the Vedānta to be a consistent system of metaphysics, complete in all parts. Reason with Śaṅkara never occupied the premier position. Śaṅkara was not bound to vindicate the position of the Vedānta as a thoroughly by rational system of metaphysics"[1]

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1. History of Indian philosophy Vol. I pp 431, p435 etc.

Vedānta is both Yoga (as experience) and philosophy supporting it as its own metaphysics. The point is that when one is actually experiencing God in Yoga in a synthetic mood, one does not require logic, (as this is analytical in nature), but when one is trying to check up the adequacy of the Yogic experience for its comprehensiveness, all inclusiveness, or whether what he has had is genuine yogic experience, after all, and not mere hallucination or mirage, there is no alternative for logical anyalysis! The synthetic and analytical aspects of philosophy are mutually complimentary, and one cannot use the present text नैषा तर्केण मतिरापनेया! against the use of philosophy as a discursive, rational process. Analysis is only for the sake of synthesis again, and synthesis requires a check up often to prevent hoaxes in the name of God and God-experience! Rāmānuja's approach fulfils both requirements. While Śaṅkara's is one-sided. As a western philosopher says, "the function of reason is to promote the art of life"[1] in the longer run, "to live, to live, to live well and to live better"[2] "and the purport of the Kaṭha text in question is not to prevent it! There is no need to pitch logic against experience, just because it cannot generate that experience or is not in immediate need at the moment of an intense experience of God. The student of philosophy should not kick the proverbial ladder, after reaching a height! For he cannot always remain there in life!! So, understanding God, in the Upaniṣadic context, is neither an illogical nor anti-logical activity, and certainly not one evacuated of all intellectual content, it is wisdom maturing into love, growing out of knowledge and based on all the equally required earlier acquirements preparatory for it. The commentaries bring out this very well.

3. Tattvatraya

At (2-18 and 19) the Upaniṣad clearly describes the individual soul as of beyond birth and death in its ideal nature, and that while the body decays and dies, it is beyond destruction.

In continuation between 20 and 25 of the same section, the text describes God as minuter than the minutest, and mightier than the

1. white head in the function of Reason p4
2. Ibid. p - 8.

mightiest of things, and lodged in the very heart of all living and non-living things. He can sit and travel far, sleep and move everywhere, and pervade all. He does not have a perishable body while residing in all those perishable bodies, etc.

At 3-3, it compares the human body to a chariot, meant for taking the inmate (the Jīva) to a true destination, away from all the world of sorrows. It advises that this chariot is drawn by horses called senses and one must be mindful of the same, if he wants not the horses to be taken over by the chariot ! This body is denoted as 'mahat' or 'avyakta' in a form, and thus denoted as prakṛti, matter.

Thus we have 'cit' (individual soul), Īśvara (God) and Prakṛti or 'acit' (matter) the three irreducible minimums without which human experience cannot be explained. Our commentator have done their best in the explication of these aspects, but perhaps Raṅga Rāmānuja is the longest and most exhaustive, as he has ransacked all the works of Rāmānuja to assemble here in his works, the most salient aspects of the concepts in their real import. Śaṅkara admits the three, on the empirical plane only, and glosses over these as concessions to those who still require final enlightenment about the unreality of all else other than the absolute. He sees in these instances no 'philosophy but only 'concessions to the dull witted ! Rāmānuja can take on the texts straight, with no hesitation, to build a philosophy out of them.

4. God as all Eater

This is perhaps the grandest concept of the Upaniṣad, and an outstanding expression of a basic need for all religious philosophy, not so vocally to be found in any other Upaniṣad. It occurs at (2-25) by the present text and states metaphorically that is the 'All Eater' Western philosophy calls this the doctrine of God as Appropriator.

The world as a moving flow of events must have a meaning and purpose, as we can all see it in our own small ways, in the day to day moments of life. To deny this is to fall into the trap of 'illusionism', māyavāda, which negates life and all its values. Illusionism is not mereley a philosophy of negation but an antithesis of life itself and philosophy as 'love of wisdom' (philo=love, sophy=wisdom) is meaningless in a school

of thought debunking 'purpose' conceptually. Nobody does anything without a sense of purpose. (Prayojanamanuddiśya na mandopi pravartate) प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते । as the adage goes! Even those that want to deny purpose must have something to gain out of such arguments!

God, the Supreme Soul, the Supreme Director of the world process, may not have a 'selfish gain' in mind such as we, poor mortals have in our mundane transactions, as 'the world is too much with us.' One man's gain here is some one else's loss, and hence all the selfishness and consequent agonies and conflicts of the nature of evil. The sūtrakāra when he says na prayojanavatvāt न प्रयोजनवत्वात् means, only a prima facie view (except according to Madhva) and proceeds to affirm that the world process is 'of the nature of mere sport' (लीलाकैवल्यम्) for God. But as Vedānta Deśika puts it "the brush of God, as a painter is dipped in the colours of compassion' - Krīḍātūlikayā svasmin kṛpārūṣitayā svayam क्रीडा तूलिकया स्वस्मिन् कृपारूषितया स्वयं etc. (in Yādavābhyudaya and elsewhere) Rāmānuja himself suggests, in the invocatory verse of Śrībhāṣyam that the express object of this creative process is to save the variety of living things who have surrendered to him: Vinatavividhabhūtavrātarakṣaikadīkṣe (विनतविविधभूतव्रातरक्षैकदीक्षे) This is an impersonal act of mercy wherein there is 'giving' by God, only to receive 'satisfaction'! Does not the, Śruti say that it was with an exclamation of compassion (हन्त !) that Triplication (त्रिवृत्करण) started, (in the Chāndogya Upaniṣad)?

So God's purpose of (a purpose beyond purpose) - shall we say?) is to save all life from triviality of sorrow by what P.N. Śrīnivāsachāri says is, 'the Brahmanisation' of the rest of souls in cycles of sorrow.[1] 1 Not to

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1. "The idea of Brahman interested in brahmanising the Jīva is the key thought of religion. God seeks the self even more than the self seeks God". (The philosophy of Viśiṣṭādvaita - p155)

The making and the unmaking of the universe thus reveal the redemptive mercy of the Rakṣaka, and cosmology is to be reinterpreted as the 'dayāśāstra' of philosophy of redemption". (Ibid.p 156)

"There is no sinner as such in the religion of love, and sin destroys itself by contacting divine love. The theory of Brahman as the All - self or Śarīrin of all beings who is immanent in all jīvas and in all religions with a view to Brāhmanising the self furnishes the most inspiring motive for spirituality and seems to". (Ibid p 601)

accept this is to negate the whole philosophy of all the upaniṣadic literature in its entirity!

But how does God achieve this purpose of his? The upaniṣad suggests that He does it by 'appropriating every act every living being and even movements of the physical universe into His own grand purpose' like a good painter who absorbs all lines, and colors. The Gītā says that among the causes that the necessary to go into an effect God is the fifth.

Adhiṣthānam tathā kartā karaṇam ca pṛthagvidham ।
vividhāśca pṛthaksceṣṭaḥ daivam caivātra pancamam ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टाः दैवं चैवात्र पञ्चमम् ॥ (Cha.18)

This participation of God, which does not violate the freedom of choice of the individual soul, is for the sake of granting reality for the act to become actual and then to absorb it into the world flow in his own way, in spite of the act being calculated otherwise by the erring soul, if it is so. The Veda puts this idea in the ritualistic memtaphor of 'Sacrifice' yajna where things flow into each other, and all into God's purpose. The Gītā puts it explicitly as: Aham hi sarvayajnānām bhoktā ca prabhureva ca अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च !

"I am the all - eater of all sacrifices, as well as the lord of sacrifices" Further, the the Gītā reveals it in the metaphor of the lord's wide-open mouth 'eating with relish' all the warriors of the Mahābhārata war on either side, the good and evil elements of both armies. The purport is the same: God knows (and has the capacity for it too), of how to integrate the good of the world into a Grand Good in the cosmic flow, and convert even the evil to his own advantages, into undeviating Godness. He alone knows it, and can do it, as this is his exclusive function. Otherwise there would be (1) discontinuity in the world, and it would be only a 'multiverse' instead of a 'universe' as P.N. Srinivasachari puts it, (2) the world would have been lost in its irretrievable trivialities, (3) and evil might have triumphed over good once for all, wasting the flow of the world. God's function,

hence, is to prevent waste, save the world from passing into triviality, and invest the cosmic process with a purpose in terms of all aesthetic values, moral values and of course spiritual values - as he is the initiator, sustainer and absorber of this process, both intimately (every moment) and ultimately (in the longer run) This is metaphorised in the present upaniṣad in the words.

Yasya brahma ca kṣatram ca ubhe bhavata odanaḥ ।
mṛtyuryasyopasecanam ka itthā veda yatra saḥ ।।

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ।। (2-25)

"He, for whom principles of Brahmanhood and Kṣātrahood (and all other vocational divisions of society) are but food, and He for whom even death (as an earthly phenomenon) is like pickles - how does one know where He is and like what" ?

The further suggestion is that what the ignorant world thinks of as the end of life, death, is but an instrument in His hands, pushing events and entities from becoming into beinghood, from microcosmic evolution into macrocosmic evolution, completing each moment of flow into concretion, value novelty etc, from purpose to purpose incessantly corresponding to what White head describes as 'the perishing of individual occasion' which is not the same as dissipation or decay or decay into destruction. It is the fruition of each moment into its next moment as chosen and directed by world Director, after all the individual choices of the finite souls one exercised and are over. This is the essence of the concept of 'Yajna' and no other Upaniṣad has put it with this emphasis and boldness of utterance. Hence also Sūtrakāra has a Sūtra, an Adhikaraṇa for it in Attā carācaragrahaṇāt अत्ता चराचरग्रहणात् ।

The Upaniṣadic context and the sūtra and their contents are obviously of vital importance for a system of thought like Rāmānuja's which maintains a real God with all auspicious attributes, a real world process with a real and dignified purpose, and which purports to invest

values with reality to prevent life from degenerating into cynicism and a sense of frustration and waste; understandably it is of no consequence to Śaṅkara with an opposite set of ingredients in his thought. To Madhva, who does not admit of process in his world of rigid static reals, this idea of 'all eatership of God is either a wasterful play or at most one of retributive punishment to evil souls, an not redemptive grace. Our commentator has done well as usual.

5. The image of the chariot, charioteer and the warrior as its inmate in the Upaniṣad

At 3-2-3 (onwards) in the text we have a grand complex metaphor of chariot called the human body, in which the individual soul is lodged as a traveler (or warrior), with his senses as the horses drawing that chariot. The intellect (buddhi) is the charioteer, and the mind the reins to control those horses. The sense-pleasures are what the horses see usually; but the journey is safe only if the horses are blinkered, and the charioteer awake and mindful. The reins must control well.

The moral is clear and unmistakable. One can see what importance is given to the mind and the intellect in this process of journey as they alone can decide the course of the movement of the chariot and its inmate towards the ultimate goal of fulfillment or frustration by deviation into perilous paths of perdition. The Upaniṣad spells out this aspect also in so many words further.

6. The question of unity and plurality in experience

This is another vital problem of all Vedāntins discussed in the Upaniṣad at (4-11,12)

Manasaivedamāptavyam neha nānāsti kincana /
mṛtyossa mṛtyumāpnoti ya iha nāneva paśyati //

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योस्समृत्युमाप्नोति य इह नानेव पश्यति ।।

"This is to be seen with one's mind ; there is no many-ness here; but one who sees many-ness, as it were, goes verily from death to death."

In the Kaṭah Upaniṣad itself we have another equally weighty statement; *Nityo nityānām cetanaścetanānām eko bahūnām yo vidadhāti kāmān* । नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् । (5-13)

"The one Eternal (beyond mutation) among the many immutable souls, God is a living thing among many living souls ; but he is the one among these many, who can fulfill the desires of these many."

The Upaniṣad states two virtues in common for all the individual souls and God, and one virtue that distinguishes him from all the rest; indestructibility, i.e. eternity, and being as self luminous entity are common traits. But granting fulfilment of desires is His own concern! The sense of oneness is obviously of Uniqueness! He is "one without a second" ekamevādvitīyam - एकमेवाद्वितीयम् (Chāndogya) in this sense of having no equals or superiors. It is he who is the Innermost Indweller of all living and non-living things, and to unify the world of diversity. Diversity is obvious equally to all, even to uneducated eyes. We do not see the Upaniṣad to point it out to us, or denounce it! But it requires a cultivated eye, a cultivated mind to see one God as the Indweller of all this diversity. That is the sense of the statement : मनसैवेदमाप्तव्यं - नेह नानास्ति किञ्चन The plurality denied in the fanciful idea of a multiplicity of gods! There are no 'My God', 'your God' 'his God; or 'her God' but 'our God' - our only God. who is the God of all! That is the Nānātva denied, the possibility of Brahma Nānātva.

Śrī Rāmānuja comments thus on thtis text at least thrice in the Jijnāsādhikaraṇa, and again at Ārambhaṇādhikaraṇa (2-1-15)

"In so far as Brahman himself willed 'let me become many', 'he evolved into this manifold world (and its numerous objects with names and forms, etc. Brahman alone is to be found in many 'modes' and 'manifestations; position' in all wonderful world of stable and unstable entity forms; and so what is denied in the text is the possibility of someone else in his position (opposed to him, or other than him), or the mere multiplicity without God's participating in them as a unifying factor, or

of the inconsequential nature of all this world (without a stable factor like God).... It is not God's own urge 'to become many' (as found in the Upaniṣad) that is negated."

So' kāmayata bahusyām, tadaikṣata bahusyām tannāmarupābhyām vyākriyata iti brahmaiva svasaṅkalpādvicitrasthiratrasarūpatayā nānātvamatatvamiti tatpratiṣidhyate.......na punaḥ bahusyām prajāyeyeti Śrutisiddham svasaṅkalpakṛtam brahmaṇo nānānāmamarūpabhāktvena nānāprakāratvamiti pratiṣidhyate (nivṛttyanupapattiprasaṅge)

'सोऽकामयत बहुस्याम्, तदैक्षत बहु स्यां, तन्नामरूपाभ्यां व्याक्रियत इति ब्रह्मैव स्वसङ्कल्पाद्विचित्रस्थिरत्रसरूपतया नानाप्रकारमवस्थितिमिति तत्प्रत्यनीकाब्रह्मात्मक वस्तु नानात्वमतत्वमिति तत्प्रतिषिध्यते । न पुनः बहुस्यां प्रजायेयेति श्रुतिसिद्धं स्वसङ्कल्पकृतं ब्रह्मणो नानानामरूपभाक्त्वेन नानाप्रकारत्वमिति प्रतिषिध्यते' (निवृत्त्यनुपपत्तिप्रसङ्गे)

Again, just before arguing against the view of invalidity of puraṇas, and maintaining their meanings coherently (near about the Purāṇa Ghaṭṭa the Ācārya writes)

" You argue that there are Śrutis which deny plurality, in texts like 'Yatra hi dvaitam iva...' (यत्र हि द्वैतमिव) and 'neha nānāsti.' etc., and so maintain that plurality is negated. But that is not the true meaning. It only means that since all the world is the effect of Brahman, and has Him as the indwelling controller, it is ensouled by him and is therefore one with Him organically, what is denied is the opposite view of the 'many Brahman's ensouling each separately."

Do not people even today, ignorantly think that there are many Gods ! That is what is negated. At the phenomenal level the advaitin even accepts multifarious Gods but adjudicates that 'one's own chosen God' Iṣṭadevatā - is best for oneself ! This idea is unvedantic totally ! There are no chosen Gods or rejected Gods ! Iṣṭa devatā or Aniṣṭa devatā (इष्टदेवता अथवा अनिष्टदेवता) There is only one God, whether one likes Him or not, believes in Him or not ! True Vedāntic Advaita is the oneness of God in all things, without denying the reality of all those other things of which he is the indweller. This is the central teaching of the context.

Śankara introduces an 'avagraha' (a mark in Sanskrit which negates the meaning of a word by the additional vowel 'a', without it being pronounced vocally in the verse) between 'Nityo' and Nityānam' so the the reading becomes. नित्योऽनित्यानां - i.e. नित्यो अनित्यानां The sense is "the

immutable among the mutables", in this case, the gain is for the advaitin, the non-eternality of the 'Jīva' like the 'snake impression' in a rope, which is only a temporary manifestation to the ignorant eye, and its duration is that of the persistence of ignorance - avidyā.

But this twisted sense is exposed, even then, in the remaining part of the same text ; the rest reads; चेतनश्चेतनानां, एको बहूनां etc.,

The plural number undeniably faces Śankara twice! Still he manages to explain this as phenomenal only like images in a miror, reflections on gems, or razor edges. These impression looks distorted sometimes as smaller, bigger, dusty, or clear, and similarly. One absolute 'attains' this erroneous impression of manifoldness due to adjuncts.

But there is no 'entry' of a man by himself into a mirror or polished surface (अनुप्रवेश) in these instances, and this therefore cannot be the intended sense of the Śrutis like bahusyām or Tat anupraviśya etc, in the creational contexts and hymns. Rāmanuja pointedly ridicules this view at 2-1-15 in Śrī Bhāṣyam.

When the 'sruti' says that God said "let me enter these (entities of tejas, ap, and annam) along with the jīvātman, does it not mean that jīvas are different from Brahman?" - Rāmānuja asks.

The advaitins reply is: "True, from the angle of ultimate truth (Paramārthataḥ) there is no difference! The references to many-ness are due to a fanciful sense of differences !"

Rāmānuja : "Whose fancy is it" ?
Advaitin : (No reply)
Rāmānuja : (It cannot be God's! (He is Absolute, you say) and has knowledge without imperfection and is therefore beyond disabilities like fancy! It cannot be of the Jīvātman; for in that case it will be like arguing in vicious circles - (because first your say that Brahman becomes jīva due to ignorance, and then the jīva views himself as different from Brahman due to ignorance; and so in you own view you cannot decide which is the cause and which is the effect).

The impression of 'jīvahood' itself is a product of fancy! Then you say fancy is due to the feeling of jīvahood!! The rest of the confusing

arguments arising out of this position, now going out of the hands of the advaitins, are silenced by the Ācārya in eight or nine hard-hitting corollaries that have no anwer to this day.

Hence, Rāmānuja's is the only approach, sincerely trying to save the sense of both unity of God (and through Him of all else in the world) and the diversity of life grounded in His unifying personality. The commentaries bring out this beauty unequivocally, contextually and faultlessly. The text itself further says : "Those who discover Him in their own hearts, they are the courageous ; and surely peace abiding is for them only and not the others (5-13) Should not there be 'others' to see this.

7. The image of the Inverted Tree

At (6-1), we have the image of all this manifest world of many wonders in the picture of a tree upside down, i.e. rooted 'above' in God, and 'growing' downwards, and this is elaborated in Gītā in Ch.15. It is an ancient peepul tree (Aśvattha). The upaniṣad says "That is the shining, Brahman the Immortal. All the worlds subsist on it and none can exceed it" etc.

What is the sense of invertedness ? In the Gītā context, Rāmānuja says that the four faced Brahma, is stationed on top of the seven upper worlds ; and all this rest is creation by him downwards ; (Brahma cannot create anything in the other directors of something greater than God !) this is but natural. Insofar as Brahma himself is the creation of God, all this world including him is rooted in God. Although, it is the world pictured here as inverted, it is spoken of as 'God the resplendent, the immortal', as it is rooted in Him, and is inhabited by Him, only, and not in the sense of actual degeneration of God in a downward regression, or Vikṛti. The Taittiriya Upaniṣad says that it is, in fact, 'Sukṛta' (well-done).

The Upaniṣad goes on to teach from this that to forget this God-rootedness is to invite fear of Him ; It is this fear that keeps the God of fire (Agni), the Sun, Indra, Vāyu, Death and others in their respective several functions, punctually.

The Gītā context goes on to teach that one who would like to see God face to face, must renounce all this downward growth of the world and 'climb up' to him and His Immortal world.

The Invertedness of the tree should not be understood as suggesting its unreality, worthlessness, or a figment of our fancy with a sense of pervert values.

8. The other world

At (5-15) we have a description of the other world as one in which "no sun shines, no moon shines, no stars shine or no lightnings to light. Even Fire has no place in it! For in His own light, do all these find their reflections, and all this world shines in His light."

na tatra sūryo bhāti na candratārakam
न तत्र सूर्यो भाति न चन्द्रतारकं etc.,

(The Gīta has the same idea in "na tadbhāsayate sūryaḥ" न तद्भासयते सूर्यः etc.,)

The text obviously tells us of a world beyond our spacio-temporal understanding which is real, it termed it earlier as "Viṣṇupada" denoting thereby the designation of the Lord as the All-Pervader.

To Śaṅkara, this is a reference to the 'lower' 'Saguṇa Brahman'; and the truly enlightened soul needs no such world, or no real journey to it, as it can become Brahman here and now, once the realization of Non-difference arises. This is an unwanted meaning, and a mockery of the text as it is! In the Kāryādhikaraṇa Bhāṣya, Śaṅkara is very clear on this as in the present context too, and numerous others where this supreme Abode of the Lord is described.

In the Gītā version of the text, Yadādityagatam tejo.......tattejo viddhi māmakam 'यदादित्यगतं तेजो, तत्तेजो विद्धि मामकं' there is an explication of the Upaniṣadic context, that all light is only from God. The commentary of Rāmānuja suggests that these other gods obtained their light as a result of meditation of God. Śrī Raṅga Rāmānuja here adds that it is like beggars wearing jewels by borrowing from a rich donor ! In 'Vedārtha Saṅgraha', Rāmanuja is more detailed on this and in his Vaikunṭa Gadyam, we have a yogic perception of this world, given in a vivid picture.

9. The nature of emancipation

Does the individual soul exist in its state of liberation from bonds of sorrow, to enjoy that Bliss of Union with God! - This is the third question of Nachiketas, in its true import as we pointed out earlier.

What is Death's answer? Let us see the text.

(a) One who has recourse to the practice of Nāciketāgni and its esoteric secret, "enjoys Bliss in that other world, being beyond sorrow". Śokātigo modate svargaloke शोकातिगो मोदते स्वर्गलोके । (1-18)

(b) God is lodged in the very hearts of individuals, but is invisible to the impure eye (दुर्दर्श) and is deeply laid in the inmost labyrinth of one's heart; only by Adhyātma Yoga does one know him; He enjoys after obtaining what is really enjoyable "Sa modate modaniyam hi labdhvā" (स मोदते मोदनीयं हि लब्ध्वा etc.) (2-13)

The commentary of Rangarāmānuja explains here, that the released soul first attains its true ideal nature, svaśvarūpa, which is exceedingly dear. So the soul exists to enjoy the fruits of liberation!

(c) It is only by 'seeing' Him that one escapes the jaws of Death "nicāyya tam mṛtyumukhāt pramucyate" "निचाय्य तं मृत्युमुखात् प्रमुच्यते" (3-15)

(d) One cannot attain Him by words or mind or eyes. "We can only say He exists; what else can we say? He who attains Him by this faith, sees Him also in true outlook".

Astīti bruvatonyatra katham tadupallabhyate /
astītyevopalabdhasya tattvabhāvaḥ prasīdati //

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।
अस्तित्येवोपलब्धस्य तत्वभावः प्रसीदति ।। (6-12,13)

Texts like these do indicate the emancipation is not merely a removal of the illusion of otherness from the Absolute, but a real attainment, an achievement of freedom from worldly cycles of birth and death and consequent sorrow, the attainment of true Being-hood after all becomings. There is a process of evolution here, and not a mere static realization that

it was already there, but not known! The true test of liberation is that one does not desire to attain mortal bodies, of either Gods or of trees and other static forms of life.

Hanta ta idam pravakṣyāmi guhyam brahma sanātanam ।
yathā ca maraṇam prāpya Ātmābhavati Gautama ।।
yonimanye prapadyante Śarīratvāya dehinaḥ ।
sṭhāṇumanye prapadyante yathākarma yathā śrutam ।।

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनं ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ।।
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिन: ।
स्थाणुमन्ये प्रपद्यन्ते यथाकर्म, यथा श्रुतम् ।। (5-6,7)

If desires die, that is our eligibility for emancipation. Man does not live by mere breaths of various kinds; it is by depending on that other one (God) that one truly lives. "Itareṇa tu jīvanti" "इतरेण तु जीवन्ति" (5-5) The full realization of this truth makes one eligible for that last journey to the final Destination, that Immortal World, and Union with God.

10. The nature of Journey

The Upaniṣad has already spoken of the body as a chariot, Jīva as its inmate, and the intellect as the charioteer, the horses as senses, and the minds as reins to control it. Life in its entirety is a grand journey, in a way.

But the last jouney is more specifically, important in it. "Speech should first be withdrawn into the mind. These two should then be withdrawn into the intellect ; these three should then enter the soul, and then the soul with all these faculties should enter God."

Yacchet vāṅgmanasī prājnaḥ tadyacchet jnāna ātmani ।
jnānamātmani mahati niyacchet tadyacchet śānta ātmani ।।

यच्छेत् वाङ्मनसी प्राज्ञ: तद्यच्छेत् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेत् शान्त आत्मनि ।। (3-13)

This is the yogic journey now without recourse to which there is no liberation.

11. God's grace

Self - efforts are not enough - such as listening to lectures, self-study, or by lecturing by oneself to others. Unless God chooses one as exceedingly dear to Him, salvation cannot be calimed as a matter of empty right - says the Upaniṣad.

Nāyamātmā pravacanena labhyaḥ
na medhayā na bahunā śrutena ।
yamevaiṣa vṛṇute tena labhyaḥ
tasyaiṣa ātmā vivṛṇute tanūm svām ।।

नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वां ।। (2-23)

But the Upaniṣad takes care to teach that there is no dispensing with good character, peace of mind, composure, calmness and abstaining from all evils listed by śāstras! Only, it cautions that these refinements should not lead to any ego about one's own achievements, as the final liberating factor is God's grace, which can be neither be bought, not commanded! But, on the other side God is not erratic in liberating the undeserving, by 'picking' a few after 'calling many', (as the Bible says!) Rāmānuja adds in Śrībhāṣyam on this verse!. "Priyatama eva hi varaṇīyo bhavati "प्रियतम एव हि वरणीयो भवति"!

Later schools in Post - Rāmānuja period divided on whether grace is conditioned or unconditioned! - whether God's grace is the supreme means, or there are other means for the final means!! The difference of opinion is with regard to the 'letter' of scripture only, and not its true spirit', if rightly reconciled. Man must lead a pure life, without a trace of ego, thinking of only God's grace as the final means. The earlier discipline - one school says, is the conditioning factor, as otherwise, all and sundry may lay claims for liberation ! The other school says that once God's grace descends it is of no use examining how one 'earned' it, for, this view would lead to egoism! But both schools agree that a pure life is disciplinary; and God chooses 'the purer ones by his own standards! Who are we to measure?

Incidentally, there is another verse also to this effect in our text : (understood differently by Śaṅkara and Rāmānuja).

Aṇoraṇiyān mahato mahīyān
ātmāsya jantornihitam guhāyām ।
tamakratuḥ paśyati vītaśoko
dhātuprasādānmahimānamīśam ॥

अणोरणीयान् महतो महीयान् आत्माऽस्य जन्तोर्निहितं गुहायां ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमीशम् ॥ (2-20)

"God is subtler than the subtlest and grosser than the grossest of things. But he lives in the very hearts of these mortals subject to life and death. Him, the lord of all - one can see, after conquering all desires, by the grace of that Lord Himself who bears all this world against its falling tendency".

This is Ramānuja's meaning, taking the reading as धातुप्रसाद as a compound word ; धाता here is धारक the All-Supporting God; and प्रसाद his grace - Dhātoḥ dhārakasya paramātmanaḥ prasādāt धातोः धारकस्य परमात्मनः प्रसादात् ।

Śaṅkara reads it as धातुः प्रसादात् and understands no grace of God, but only the calmness of the sense (धातु is here the senses bearing the body, and their equanimity is प्रसाद !)

Rāmānuja grants this as the first step of Yoga, as any Yogin can see ; but contends that by itself it is not enough. Thus while 'Śaṅkara avoids God and Grace, Rāmānuja does not miss this rare intuition, without which religious philosophy would be incomplete.

12. Immortality

In Rāmānuja's thought there is nothing like 'immortality while in body' Jīvanmukti जीवन्मुक्ति, as for 'Śaṅkara ! It is attainable only beyond space and time, and all life is a preparation for it, for a true yearner after it. It is a state of life beyond life. The third boon of Naciketas is concerned with this question whether there is a higher 'life' in that state of immortality, or the extinction of the sense of personality for the individual soul. We have seen the context already. Yama prescribes 'Adhyātma yoga' (as against mere mind-emptying forms of negative yoga), surely God resides in the hearts of all things ; but one can see Him by a sharpened and concentrated pure mind :

Dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ।

दृश्यतो त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः । (3-12)

This can be had here, by yoga practice. But for the stable and permanent enjoyment of God, one must leave this mortal coil by the path of the hundred and first Nāḍi (called मूर्धन्य) as that alone leads to that world beyond mutation, and all the others but to lower perishable worlds. So, immortality and bondage in body are not compatible in Rāmānuja's view; at the most one can have tasted of that joy in yogic moments, and in those of dedicated service to God. The world here can lead to that other. But both are real, and cannot be reduced into one.

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About the Translator

Dr. N.S.Anantarangachar, who has authored more than 100 books on Vedic philosophy in general and Śrīvaiṣnava theology in particular, is a versatile writer par excellence. He has prolifically rendered lucid translations in English as well as in Kannada of Sanskrit and Tamil texts. He has served in various capacities in prestigious institutions like Bharatiya Vidya Bhavaṇ, Maharaja Sanskrit College, Mysore to name a few. He had been a member of the Academy's Managing committee for long. His dedication and devotion to work despite his ripened age of 90 plus should serve as a role model for all the youngsters. Academy remains ever indebted to him for his masterly guideline, and scholarly service.



विषयसूचनी



र.र. - पितरम् इत्यादिभिः जितन्ताविशेषभगवद्गीतादिपठितैः उक्तसंवादकैरुपबृंहण-ग्रन्थैः प्रस्तुतोपायविशेषपरिग्रहं शरण्यस्वभावानुसन्धानपूर्वकं प्राप्यविरोधिनिवृत्तिप्रार्थनांशं च प्रपञ्चयिष्यमाणद्वयार्थतया सङ्ग्रहेण सङ्कलय्याह । **मनोवाक्कायैः** इत्यादिभिः, अर्थक्रमेण नमश्शब्दार्थविवरणपूर्वकं चतुर्थ्यभिप्रेतपरमपुरुषार्थप्रार्थना प्रकाश्यते । प्रतिवचन-वाक्यैस्तु, प्रकृताधिकारिनिर्भरत्वाय स्वीकृतभरस्य शरण्यस्य स्वाभाविकदयार्द्रमुत्तरखण्डोक्त-परमफलाङ्कुरकल्पमभिप्रायं व्यवृणुत । अतः कृत्स्नमिदं गद्यं द्वयविवरणमिति साधीयान् सम्प्रदायः ।

[पूर्वोत्तरकृत्यादिकम्]

[1]इह[1] भगवत्प्रपदने समुद्यतस्य सम्यग्ज्ञानसम्पादनपुरुषकारपुरस्कारादिकं पूर्वकृत्यम् । साङ्गस्वरक्षाभरसमर्पणं तत्कालकृत्यम्, स्वनिष्ठानुसन्धानपूर्वकं स्वाधिकारोचित[2]कैङ्क-र्यादिक[2]मुत्तरकृत्यम् । शरण्यस्य तु पूर्वकृत्यम् पुरुषकारप्रोचनादिकम्; तत्कालकृत्यं समर्पित-सर्वभरस्वीकरणम्; उत्तरकृत्यन्तु स्वयम्प्रयोजनभक्त्यादिप्रदानान्तिमदशाप्रबोधनप्रभृति परिपूर्ण-[3]कैङ्कर्यरूपमुक्ति[3]प्रदानपर्यन्तम् । एतदखिलमिह शब्दतोऽर्थतश्च यथास्थानमनुसन्धेयम् । किञ्च -

> 'सम्बोधनैः परं तत्त्वं न्यासोक्त्या परमं हितम् ।
> प्रार्थनाभिश्च परमः पुमर्थ इह दर्शितः' ।।

[लक्ष्मीप्रपदनस्य स्थिरीकरणम्]

नन्वेवं सकलफलप्रदो भगवानेव तत्प्रपत्तिसिद्ध्यर्थमप्याश्रीयताम्, किमिह लक्ष्मीप्रपदनेन? मैवम्; यदि भगवत्प्रपदनमिदानीं शक्यमिति निश्चिनुयात्, तदा मोक्षार्थमेव तदुपाददीत; न पुनस्तदर्थं तत्प्रयुञ्जीत । अनिश्चिते तु शक्यत्वे [4]नतराम्[4];

ननु च विदितश्चेत्प्रपत्तिशास्त्रार्थः, स च सुकरः; तदा स्वयमेव मोक्षार्थमनुष्ठीयताम्? मैवम्; दुष्करकर्माद्यङ्गविरहात् सौकर्येऽपि महाविश्वासाद्यङ्गकप्रपत्तिस्वरूपे, 'श्रूयते किल गोविन्दे' (वि.ध.२-२५) 'सत्यं शतेन विघ्नानाम्', (वि.ध.७०-८४) इत्यादि-न्यायेन सम्भवत्प्रतिबन्धे मात्रया दौष्कर्यात् । उक्तञ्च 'उपायस्सुकरस्सोऽयं दुष्करश्च मतो मम' (ल.तं.१७-१०४) इति । अतः 'स्थिते मनसि' (व.च.श्लो) इत्यादिप्रक्रियया विषयतस्स्वरूपतश्च विशिष्टाकारप्रपत्त्यनुष्ठाने प्राप्याऽभिलाषप्रापकाध्यवसाय-प्रापकान्तराऽनन्वयानुवृत्त्यनुगुणमनस्समाधानाद्यर्थमिह तत्प्रार्थनं युक्तम् ।

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1. इह च - अ । 2. कैङ्कर्य - आ । 3. कैङ्कर्य - आ । 4. नितराम् - अ ।

श्रु.भा. - उपायोपेयपरं द्वयं विशदीक्रियते । तत्र प्रतापोष्मलपितृत्वदुरासदभगवत्संश्रयण-सिद्धये, पुरुषकारभूतवात्सल्यनिर्भरलक्ष्मी 'समाश्रयणं' श्रीमच्छब्दविवरणमुखेनाऽभिधीयते ।

यद्वा श्रियं प्रपद्य तत्सन्निधौ मूलमन्त्रेण स्वरूपानुरूपपुरुषार्थप्रार्थनं तदुपायप्रार्थनापर्यन्तं कृत्वा, तदनुज्ञया द्वयमनुसन्धीयत इति पूर्वाचार्यानुसन्धानमनुस्मरन् प्रथमं श्रियं प्रपद्यते **भगवत्** इति ।

र.र. - एवमपि सुकृतविशेषैरेव लक्ष्मीप्रपत्तिवत्, भगवत्प्रपत्तिरप्यस्तु; मैवम्, तदर्थ एव ह्ययं सुकृतविशेषः । न चात्रापि पूर्ववदशक्यत्वचोदना; स्वतन्त्रबुद्ध्यैव पूर्वं तावन्मात्रशक्तिप्रदानात्, तदभिप्रायेण ह्युक्तम् । भगवता शौनकेन - 'वाचः परं प्रार्थयिता प्रपद्येन्नियतश्श्रियम्' (शौ.सं.) इति । श्रीसात्वते च -

'यामालम्ब्य सुखेनेमं दुस्तरं हि गुणोदधिम् ।
निस्तरन्त्यचिरेणैव व्यक्तध्यानपरायणाः' ।। (सा.सं.१२-८४) इति ।

सा चैवं स्वयमाह -

'प्रायश्चित्तप्रसङ्गे तु सर्वपापसमुद्भवे ।
मामेकां देवदेवस्य महिषीं शरणं श्रयेत्' ।। (ल.तं.१७-१०२) इति ।

न चैवम्, [1]तदर्थमपि[1] प्रपत्यन्तरा[2]पेक्षया[2] अनवस्थादिप्रसङ्गः । स्वतन्त्रसंकल्पेन व्यवस्थितत्वात् सामग्रीविशेषाणाम् । सामग्रीप्रवाहानवस्था तु सर्वस्मिन्नपि कार्ये सर्वैस्सिद्धान्तिभिस्स्वीकर्तव्या; स्वीकृता चेति नासौ दोषः ।

अतोऽपवर्गार्थभगवत्प्रपत्तिसिद्धये -

'यज्ञविद्या महाविद्या गुह्यविद्या च शोभने ।
आत्मविद्या च देवि! त्वं विमुक्तिफलदायिनी' ।। (वि.पु.१-९-१२०)
'विद्यासहायवन्तं मामादित्यस्थं सनातनम्', (म.भा.शां.३४७-६९)

इत्यादिभिः सर्वविद्याप्रवर्तकतया तत्तद्विद्यात्वेन निर्दिष्टां सम्यग्ज्ञानव्यवसायोपायादिप्रदाने विशेषाधिकारवतीमनुग्रहैकस्वभावां श्रियमादौ प्रपद्यते - **भगवत्** इति । अत्र 'अशरण्यशरण्याम्' इति वक्ष्यमाणस्योपयुक्ताः विशेषाः नवभिः पदैः ख्याप्यन्ते ।

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1. तदर्थं - आ । 2. पेक्षायां - आ ।

श्रीः

श्रीमते रामानुजाय नमः

क ठो प नि ष त्

शान्तिमन्त्रः

ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।।

।। ओं शान्तिः शान्तिः शान्तिः ।।

śāntimantraḥ

ōṃ saha nāvavatu । saha nau bhunaktu । saha vīryaṃ karavāvahai । tējasvi nāvadhītamastu । mā vidviṣāvahai ।।

।। ōṃ śāntiḥ śāntiḥ śāntiḥ ।।

Saha - together now - us both Avatu - may (He) protect. Saha - together nau - us both bhunaktu - may nourish Saha - together vīryaṃ - with great energy karavāvahai - may work nau - of us both Adhītam - study tejasvi vigorous astu - may be mā - not vidviṣāvahai - may hate each other Om - om Śāntiḥ - peace: śāntiḥ - peace śāntiḥ - peace.

May He protect us both. May He nourish us both. May we both work together with great energy. May our study be thorough and fruitful. May we never hate each other.

प्रथमा वल्ली

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ।। १ ।।

uśan ha vai Vājaśravasaḥ sarvavēdasaṃ dadau ।
tasya ha nacikētā nāma putra āsa ।। 1 ।।

Once the son of Vājaśravas, being desirous of fruit, gave away all his possessions. He had a son called Naciketas.

प्रकाशिका

(श्रीरङ्गरामानुजमुनिविरचिता)

अतसीगुच्छसच्छायमञ्चितोरस्स्थलं श्रिया ।
अञ्जनाचलशृङ्गारमञ्जलिर्मम गाहताम् ।।
व्यासं लक्ष्मणयोगीन्द्रं प्रणम्यान्यान् गुरूनपि ।
व्याख्यास्ये विदुषां प्रीत्यै कठवल्लीं यथामति ।।

उशन् ह वै वाजश्रवसः इति - **उशन्** - कामयमानः । 'वश-कान्तौ' (धा.पा. १०७०) इत्यस्मात् शतरि 'ग्रहिज्या ' (पा.सू. ६-१-१६) इत्यादिना सम्प्रसारणम्। **ह वै** इति वृत्तार्थस्मरणार्थौ निपातौ । फलम् इति शेषः । **वाजश्रवसः** वाजेन-अन्नेन

May my Anjali go to Śrī Veṅkateśa who is the beauty of Anjanādri, who is of the complexion of the Atasī flower bunch and whose chest is adorned by Goddess Lakṣmī.

Bowing down to Vyāsa, Rāmānuja and other teachers I shall comment upon the Kaṭha Upaniṣad for the delight of the learned, according to my understanding.

Uśan - desirous of 'ha vai' - these two are particles that remind things that have happened. Desirous of 'the fruit' is to be understood. 'Vājaśravasaḥ' - he who had śravaḥ or fame through the gifts of 'vājena'

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश । सोऽमन्यत ।। २ ।।

tam̐ ha kumāram̐ santaṃ dakṣiṇāsu nīyamānāsu śraddhā''vivēśa । sō'manyata ।। 2 ।।

When the fees were being carried (to the Brāhmins) faith overtook him, who was yet a boy. He thought thus.

दानादिकर्मभूतेन, श्रवः कीर्तिः यस्य, स वाजश्रवाः । तस्यापत्यं **वाजश्रवसः** । रूढिर्वा वाजश्रवाः इति । स किल ऋषिः विश्वजिता सर्वस्वदक्षिणेन यजमानः तस्मिन् क्रतौ **सर्ववेदसम्** सर्वस्वम्, **ददौ** - दत्तवान् इत्यर्थः । **उशन्** इत्यनेन कर्मणः काम्यत्वात् दक्षिणासाद्गुण्यम् आवश्यकमिति सूच्यते । **आस** - बभूव । 'छन्दस्युभयथा' (पा.सू. ३-४-११७) इति लिटः सार्वधातुकत्वात् 'स्वस्तये ताक्ष्यर्म्' (ऋग्वेद. १०-१७८-१) इत्यादिवत् अस्तेः भूभावाभावः ।। १ ।।

तं ह कुमारं सन्तम् इति । **तम्** - नचिकेतसं, **कुमारं सन्तम्** - बालमेव सन्तं, ऋत्विग्भ्यो दक्षिणासु गोषु नीयमानासु सतीषु **श्रद्धा** - आस्तिक्यबुद्धि पितुः हितकामप्रयुक्ता **आविवेश** - आविष्टवती ।।

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or food was 'vājaśravaḥ'. His son is Vājaśravasaḥ or it may be taken as a name in common usage. That sage performing indeed the sacrifice Viśvajit in which everything one possessed was to be given as **Dakṣiṇā** - Dadau gave away in that sacrifice Sarvavedasam everything he possessed. This is the meaning. By the word uśan it is indicated that the 'dakṣiṇā' should be correct according to the rules as the sacrifice was Kāmya or meant for getting the fruit āsa was.

Tam - him, Naciketas. Kumāram Santam - who was yet young. Dakṣiṇāsu nīyamānāsu - when cows were being offered as fees to the priests śraddhā - sincere faith on account of his wishing well for his father āviveśa - overtook.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकांस्तान् स गच्छति ता ददत् ।। ३ ।।

pītōdakā jagdhatṛṇā dugdhadōhā nirindriyāḥ ।
anandā nāma tē lōkānstān sa gacchati tā dadat ।। 3 ।।

He who gives these cows that have drunk water eaten grass whose milk has been milked (for the last time) and that have become barren, goes to those worlds that are known as the delightless.

यद्यपि यत् आनतिकरं द्रव्यं, तत् दक्षिणा इत्युच्यते । एका चासौ क्रतावानतिरिति तदुपाधिको दक्षिणाशब्दः एकवचनान्ततामेव लभते । अत एव भूनामक एकाहक्रतौ, 'तस्य धेनुर्दक्षिणां' (पू.मी. विषयवाक्यम् १०-३-५६) इत्यत्र कृत्स्नस्य गवाश्वादेः प्रकृतस्य दाक्षिण्यस्य निवृत्तिः इति 'तस्य धेनुरिति गवाम्' (पू.मी.१०-३-१९) इति दाशमिकाधिकरणे स्थितम् । तथापि दक्षिणाशब्दोऽयं भूतिवचनः । स च कर्मापेक्षयापि प्रवर्तते, अस्मिन् कर्मणि इयं भूतिः इति । कर्तुरपेक्षयापि प्रवर्तते, अस्मिन् कर्मणि अस्य पुरुषस्य इयं भूतिः इति । ततश्च ऋत्विग्बहुत्वापेक्षया दक्षिणाबहुत्वसम्भवात् दक्षिणासु इति बहुवचनम् उपपद्यते । अत एव ऋतपेये 'औदुम्बरस्सोमचमसो दक्षिणा, सप्रियाय सगोत्राय ब्रह्मणे देयः' इत्यत्र वाक्यतापक्षे ब्रह्मभागमात्रेऽपि दक्षिणाशब्दस्य अवयवलक्षणामन्तरेण मुख्यत्वोपपत्तेः तन्मात्रबाध इत्युक्तं दशमे, 'यदि तु ब्रह्मणस्तदूनं तद्विकारस्यात्' (पू.मी.१०-३-६९) इत्यधिकरणे । ततश्च क्रत्वपेक्षया दक्षिणैक्येऽपि ऋत्विगपेक्षया दक्षिणाभेदसम्भवात्, दक्षिणासु इति बहुवचनस्य नानुपपत्तिः इति द्रष्टव्यम् ।। २ ।।

There is no incompatibility in using the word dakṣiṇā in plural here as there is possibility of differences in dakṣiṇās in reference to the ṛtviks, though the dakṣiṇā in reference to the sacrifice may be one.

स होवाच पितरं, तत ! कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ।। ४ ।।

sa hōvāca pitaraṃ, tata! kasmai māṃ dāsyasīti ।
dvitīyaṃ tṛtīyaṃ taṃ hōvāca mṛtyavē tvā dadāmīti ।। 4 ।।

He spoke to his father, 'father, to whom will you give me? He spoke to him a second time and a third, to him (the father) said,' 'to death I shall give you.'

श्रद्धाप्रकारमेव दर्शयति - **पीतोदका:** इति । पीतमुदकं याभि: ता: **पीतोदका:** । जग्धं भक्षितं तृणं याभि:, ता: **जग्धतृणा:**, दुग्ध: दोह: क्षीराख्यो याभि: ता: **दुग्धदोहा:**, **निरिन्द्रिया:** - अप्रजननसमर्था:, जीर्णा: निष्फला: इति यावत् । या एवम्भूता गाव:, ता ऋत्विग्भ्य: दक्षिणाबुद्ध्या **ददत्** - प्रयच्छन्, **अनन्दा:** - असुखा:, **ते** - शास्त्रसिद्धा: **लोका:** सन्ति, **नाम** - खलु, **तान् स:** - यजमान: **गच्छति** । एवम् अमन्यत इत्यर्थ: ।। ३ ।।

The manner of this spiritual faith is thus shown pītodakāḥ - those which have drunk water for the last time jagdhatṛnāḥ - those by which grass has been eaten for the last time. dugdhadohāḥ - those from which milk has been milked for the last time nirindriyah - incapable of giving birth to future progeny that means worn out and useless. dadat - He who gives cows of this nature to those officiating priests considering them as dakṣiṇā; anandāḥ - delightless. There are verily such worlds that are known from the śāstras. Saḥ - he, the sacrificer; Tān gachhati - goes to those worlds, He considered like that is the meaning.

बहूनामेमि प्रथमः बहूनामेमि मध्यमः ।
किं स्वित् यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ।। ५ ।।

bahūnāmēmi prathamaḥ bahūnāmēmi madhyamaḥ ।
kiṃ svit yamasya kartavyaṃ yanmayā'dya kariṣyati ।। 5।।

'I go a head of many: I go in the midst of many: what is it that Yama has to do, which he will have it done by me?

स होवाच पितरम् इति । दीयमानदक्षिणावैगुण्यं मन्यमानः नचिकेताः स्वात्मदानेनापि पितुः क्रतुसाद्गुण्यमिच्छन्, आस्तिकाग्रेसरः पितरमुपगम्य उवाच **तत** - हे तात ! कस्मै ऋत्विजे दक्षिणार्थं, **मां दास्यसीति** । स एवमुक्तेनापि पित्रा उपेक्ष्यमाणो द्वितीयं तृतीयमपि पर्यायं 'कस्मै मां दास्यसि इति उवाच' - **तं होवाच** । बहु निर्बध्यमानः पिता कुपितः **तम्** - पुत्रम्, **'मृत्यवे त्वा ददामि'** इति उक्तवान् ।। ४ ।।

एवमुक्तोऽपि पुत्रः, विगतसाध्वसशोकः, पितरमुवाच **बहूनामेमि** इति । सर्वेषां मृत्युसदनगन्तॄणां पुरतो मध्ये वा गच्छामि, न तु पश्चात् । मृत्युसदनगमने न कोऽपि

Sa hovāca pitaram - Naciketas, the foremost of those who had faith in the śāstra, considering that the dakṣinās that were being given were defective and desiring to make the sacrifice performed by his father perfect even by giving himself away as dakṣiṇā approached his father and said; 'tata' - o father kasmai mām dāsyasi - to which priest will you give me by way of dakṣiṇa; Though ignored by his father inspite of his saying so. dvitīyam, tṛtīyam - for the second time and for the third time also he spoke to him, 'to whom will you give me? Being compelled very much thus the father became angry and told his son that he would give him away to death.

The son, though he was said so by the father, said to his father without any fear or sorrow, thus - Bahūnām yemi etc., I go in front or in the middle of all those that go to the abode of death and never to the end,

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाऽऽजायते पुनः ।। ६ ।।

anupaśya yathā pūrvē pratipaśya tathā'parē ।
sasyamiva martyaḥ pacyatē sasyamivā''jāyatē punaḥ ।। 6 ।।

Consider how the ancestors were: reflect how the others behave now. Man ripens like corn and is again born like corn.

मम विचार इति भावः । किं तर्हि ? इत्यत्राह - **किं स्विद्यमस्य** इति । मृत्युर्यदद्य **मया करिष्यति**; तत् तादृशं **यमस्य कर्तव्यं किं वा ?** पूर्णकामस्य मृत्योः मादृशेन बालिशेन किं प्रयोजनं स्यात्? येन ऋत्विग्भ्य इव तस्मै मदर्पणं सफलं स्यात् । अतः एतदेव अनुशोचामि इति भावः ।। ५ ।।

साध्वसरोषावेशहीनम् ईदृशं पुत्रवाक्यं श्रुत्वा, क्रोधावेशात् मया **मृत्यवे त्वा ददामि** इत्युक्तम् । न ईदृशं पुत्रं मृत्यवे दातुमुत्सहे इति पश्चात्तप्तहृदयं पितरमालोक्य उवाच **अनुपश्य** इति । **पूर्वे** - पितामहादयः यथा मृषावादं विनैव स्थिताः, यथा च

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the idea is - 'I am not at all worried about going to the abode of death.' What is he worried about then? he says **kimsvidyamasya** - what such work at all has Yama to be done, which he would get done by me today? what benefit can Yama of fulfilled desires, get from a young person like me by which the gift of me to him could be useful as the gift of me to the Ritviks would have been useful? Therefore I am grieving over this - This is the idea.

Listening to the words of such a son who was not overpowered by fear or anger, the father felt great remorse and thought - 'Being overpowered by anger I said I give you away to death'. I do not like to give such a son to death' Seeing the father thinking thus Naciketas said as follows: Pūrve - even as the grandfather and others are without any false

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ।। ७ ।।

vaiśvānaraḥ praviśatyatithirbrāhmaṇō gṛhān ।
tasyaitāṃ śāntiṃ kurvanti hara vaivasvatōdakam ।। 7 ।।

Vaiśvānara himself verily enters the house in the form of a Brāhmaṇa guest. To him they make this appeasement. O Yama, bring water unto him.

अपरे साधवः अद्यापि तिष्ठन्ति; तान् अन्वीक्ष्य तथा वर्तितव्यम् इति भावः । सस्यमिव इति । **मर्त्यः सस्यमिव** अल्पेनापि कालेन जीर्यति । जीर्णश्च मृत्वा **सस्यमिव पुनः आजायते** । एवमनित्ये जीवलोके किं मृषाकरणेन ? पालय सत्यम्, प्रेषय मां मृत्यवे, इति भावः ।। ६ ।।

एवमुक्त्वा प्रेषितः, प्रोषितस्य मृत्योर्द्वार तिस्रो रात्रीः अनश्नन् उवास । ततः प्रोष्य आगतं यमम्, द्वार्स्थाः वृद्धाः ऊचुः, **वैश्वानरः प्रविशति** इति । साक्षादग्निरेव

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speech. apare - even as other virtuous people following them are even to this day without any taint of falsehood., the meaning is that you must also behave like that seeing them thus. Sasyamiva like corn. Man becomes old and worn out even within a short time like corn and having died after becoming worn out will be born again like corn. When this world of mortals is thus non-eternal what purpose is at all gained by speaking falsehood? Follow the truth and send me to death. This is the meaning.

On being spoken thus Naciketas was sent away (to death). At the gate of the abode of death who had gone out, he stayed for three nights without eating anything. Then the old men at the gates of Yama's abode said to Yama who returned from the sojourn, thus God find himself

आशाप्रतीक्षे सङ्गतं सूनृताञ्च इष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसः यस्यानश्नन् वसति ब्राह्मणो गृहे ।। ८ ।।

āśāpratīkṣē saṅgaktam sūnṛtāñca
iṣṭāpūrtē putrapaśūm̐śca sarvān ।
ētadvṛṅkte puruṣasyālpamēdhasaḥ
yasyānaśnan vasati brāhmaṇō gṛhē ।। 8 ।।

Hope and expectation, contact with good people and good and kind words, sacrifices, beneficient deeds, sons and cattle all these of an unintelligent person in whose house a brāhmin dwells without food are deprived by this (sin of the form of starving a brāhmin)

अतिथिर्ब्राह्मणस्सन् गृहान् प्रविशति । तस्य - अग्नेः, **एताम्** - पाद्यासनदानादिलक्षणां **शान्तिं कुर्वन्ति** सन्तः, 'तदपचारेण दग्धा मा भूम' इति । अतः हे **वैवस्वत!** नचिकेतसे पाद्यार्थमुदकं **हर** - आहर इत्यर्थः ।। ७ ।।

अकरणे प्रत्यवायं च दर्शयन्ति स्म - **आशाप्रतीक्षे** इति । यस्य **अल्पमेधसः** - अल्पप्रज्ञस्य **पुरुषस्य गृहे अनश्नन्** - अभुञ्जानः, अतिथिर्वसति, तस्य **आशाप्रतीक्षे** -

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becoming the Brāhmaṇa guest enters the houses. Virtuous people make appeasement of the form of offering water to the feet, offering seat and other to that Agni with the idea, 'may comforts we not be burnt by being disrespectful to him'. So, O Yama, hara - bring Naciketas water for washing the feet. This is the meaning.

They showed the result of sin in not showing repect to the guest. Yasya alpamedhasah puruṣasya gṛhe- in the house of which unintelligent person. anasnan not eating Brāhmaṇaḥ vasati the guest dwells. āśāpratīkṣe- his desire and will or āśā is desire for an object

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात् प्रति त्रीन् वरान् वृणीष्व ।। ९ ।।

tisrō rātrīryadavātsīrgṛhē
mē'naśnan brahmannatithirnamasyaḥ ।
namastē'stu brahman svasti mē'stu
tasmāt prati trīn varān vṛṇīṣva ।। 9 ।।

'O Brāhmaṇa, since you, a guest and respectable person, have stayed in my house for three nights without food, let my salutations be to you. O Brāhmin, let good happen to me. In return choose three boons.'

कामसंकल्पौ । यद्वा, अनुत्पन्नवस्तुविषयेच्छा आशा; उत्पन्नवस्तुप्राप्तीच्छा प्रतीक्षा । **सङ्गतम्** - सत्सङ्गमम् । **सूनृताम्** - सत्यप्रियवाचम् । **इष्टापूर्ते** - इष्टं यागादि, पूर्तं खातादि । पुत्रान् **पशूंश्च, एतत्** अनशनरूपं पापं **वृङ्क्ते** - वर्जयति नाशयति इत्यर्थः । 'वृजी-वर्जने' (धा.पा.१४६२) रुधादित्वात् श्नम् । 'वृजि-वर्जने' (धा.पा.१०२९) इत्यस्माद्धातोर्वा इदितो नुम् । अदादित्वात् शपो लुक् ।। ८ ।।

एवं वृद्धैः उक्तो मृत्युः नचिकेतसम् उवाच - **तिस्रः रात्रीर्यदवात्सीः** इति । मे **गृहे** - यस्माद्धेतोः, हे **ब्रह्मन्!** नमस्कारार्होऽतिथिः त्वं **तिस्रः रात्रीः** - अभुञ्जान एव

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which is not existing. pratīkṣā is desire for attainment of an object which is existing. Sangatam - contact with good people. Sūnṛtam - words that are true and pleasant Iṣṭāpūrta - Iṣṭā means sacrifice and others. pūrta is construction of tanks and others. putran paśūnsca - son and cattle. etat - this sin of the form of starving the brāhmin vṛṅkte - deprives-destroys is the meaning.

God death who was addressed thus by the old men, spoke to Naciketas thus Tisro rātrīḥ yadavātsīhi Brahman O Brāhmin, worthy of being respected and a guest, you have dwelt in my house for three nights without taking food. On account of this namaste - salutations

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत् प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे ।। १० ।।

śāntasaṅkalpaḥ sumanā yathā syād-
vītamanyurgautamō mā'bhi mṛtyō ।
tvatprasṛṣṭam mā'bhivadēt pratīta
ētat trayāṇām prathamam varam vṛṇē ।। 10 ।।

'O death, of the three boons, I choose this as the first; may my father be freed from anxiety: may he be well disposed and free from anger towards me; may he speak, well pleased, to me, when sent back by you'

अवात्सीः इत्यर्थः । **नमस्ते** इति । स्पष्टोऽर्थः ।। **तस्मात्** इति तस्माद्धेतोः मह्यं स्वस्ति यथा स्यादित्येवमर्थं **त्रीन् वरान् प्रति** - उद्दिश्य, **वृणीष्व** - प्रार्थयस्व । तव लिप्साभावेऽपि मदनुग्रहार्थम् अनशनरात्रिसमसंख्याकान् त्रीन् वरान् वृणीष्व इति भावः ।। ९ ।।

एवं प्रार्थितो नचिकेतास्त्वाह **शान्तसंकल्पः** इति । हे **मृत्यो !** मत्पुत्रो यमं प्राप्य किं करिष्यति ? इति मद्विषयचिन्तारहितः प्रसन्नमनाः **माऽभि** - मां प्रति मम पिता **गौतमः, वीतमन्युः** - वीतरोषश्च यथा स्यादित्यर्थः । किञ्च त्वत्प्रसृष्टम् इति ।

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to you. Tasmat - on account of that reason vṛṇīṣva - choose three boons in turn so that good may happen to me. Though you have no desire, choose three boons that are equal in number to the nights of fasting, just to favour me. This is the meaning.

Naciketas who was requested thus said mṛtyo - O death. **Śānta** samkalpaḥ - free from thoughts about me such as 'what will my son do after going to Yama', sumanā - with a peaceful mind. mābhi - towards me, make my father Goutama so as to be free from anger towards me.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः (ष्टम्) ।
सुखँ, रात्रीः शयिता वीतमन्युः त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् ।। ११ ।।

yathā purastādbhavitā pratīta
auddālakirāruṇirmatprasṛṣṭaḥ (ṣṭam) ।
sukhaṁ, rātrīḥ śayitā vītamanyuḥ
tvāṃ dṛśivān mṛtyumukhāt pramuktam ।। 11 ।।

Auddālaki Āruṇi, being favoured by me will be well disposed towards you as before. Seeing you released from the mouth of death, free from anger, he will happily sleep in the nights.

त्वया गृहाय प्रेषितं **मा अभि** - मां प्रति, **प्रतीतः** - यथा पूर्वं प्रीतस्सन् वदेत् । यद्वा, **अभिवदेत्** - आशिषं प्रयुङ्क्ताम् । 'अभिवदति नाभिवादयते' इति स्मृतिषु अभिवदनस्य आशीर्वादे प्रयोगात् । **एतदिति** - स्पष्टोऽर्थः ।। १० ।।

एवमुक्तो मृत्युः प्रत्युवाच - **यथा पुरस्तात्** इति । यथापूर्वं त्वयि हृष्टो भविता । **औद्दालकिरारुणिः मत्प्रसृष्टः** उद्दालक एव औद्दालकिः, अरुणस्य अपत्यम् आरुणिः

Tvatprasṛṣṭam- towards me sent back to my home by you. pratītah being pleased as before vadet - would speak, or it may be taken as abhivadet - would utter blessings as abhivadana is used in the sense of giving blessings in the smṛti texts in the passage 'gives blessings; does not offer salutations' etat - etc. the meaning is clear.

Being requested thus death said thus; as before he will be delighted with you. Auddālaki - is to be taken as Uddālaka alone. Āruṇiḥ - the son of Aruṇa, or it may mean that he is a descendent of two families, or it may mean that he is the son of Uddālaka and of the family of Aruṇa.

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्गलोके ।। १२ ।।

svargē lōkē na bhayaṃ kiñcanāsti na tatra tvaṃ na jarayā bibhēti ।
ubhē tīrtvā aśanāyāpipāsē śōkātigō mōdatē svargalōkē ।। 12 ।।

In the Svarga - world there is no fear whatsoever. You are not there. He is not struck with fear on account of old age. Transcending the two, thirst and hunger and having crossed over sorrow, he delights in the Svarga world.

व्यामुष्यायणो वा । उद्दालकस्य अपत्यम्, अरुणस्य गोत्रापत्यं इति वाऽर्थः । **मत्प्रसृष्टः** - मदनुज्ञातः मदनुगृहीतस्सन्, मदनुग्रहादित्यर्थः । **सुखम्** इति त्वयि विगतमन्युस्सन् उत्तरा अपि **रात्रीः सुखं शयिता** । लुट्, सुखनिद्रां प्राप्स्यतीति यावत् । **दृशिवान्** - दृष्टवान् सन्नित्यर्थः । क्वसन्तोऽयं शब्दः, 'दृशेश्चेति वक्तव्यम्' (वा.४४५२) इति क्वसोरिट् । छान्दसो द्विर्वचनाभावः । **मत्प्रसृष्टम्** इति द्वितीयान्तपाठे मत्प्रेषितं त्वाम् इति योजना ।। ११ ।।

नचिकेता वरं द्वितीयं प्रार्थयते **स्वर्गे लोके** इत्यादिना मन्त्रद्वयेन । अत्र स्वर्गशब्दः मोक्षस्थानपरः । यथा च एतत् तथा उत्तरत्र वक्ष्यते । **न तत्र त्वं, न जरया**

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matpraṣṛṣṭaḥ - being permitted by me. Being blessed by me. The idea is - 'on account of my blessing' **sukham** - being divested of anger towards you he will sleep happily during nights to come. The verb in 'lut' (I future) means that he will get good sleep. Dṛśivān - having seen you - is the meaning.

According to the reading matprasṛṣṭam the construction will be matprsṛtam Tvam meaning you who are sent back by me.

Naciketas prays for the second even in two mantras beginning with the mantra svarge loke etc. Here the word svarga signifies the domain

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तँ श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्त्वं भजन्ते एतत् द्वितीयेन वृणे वरेण ।। १३ ।।

sa tvamagniṃ svargyamadhyēṣi mṛtyō
prabrūhi taṁ śraddhadhānāya mahyam ।
svargalōkā amṛtattvaṃ bhajantē ētat
dvitīyēna vṛṇē varēṇa ।। 13 ।।

O death, such as your are, you know the agni leading to Svarga. Teach it to me who am full of faith. Those who attain Svarga attain immortality. This I ask through the second boon.

बिभेति । हे मृत्यो ! त्वं तत्र न प्रभवसि । जरायुक्तस्सन् न बिभेति । जरातो न बिभेति । तत्र वर्तमानः पुरुषः इति शेषः । **उभे** इति । **अशनाया** - बुभुक्षा । अत्रापि स्वर्गशब्दः मोक्षस्थानपरः ।। १२ ।।

स त्वम् इति । पुराणादिप्रसिद्धसार्वज्ञ्यः त्वं स्वर्गप्रयोजनकमग्निं जानासि । 'स्वर्गादिभ्यो यद्वक्तव्यः' इति प्रयोजनम् इत्यर्थे यत् । स्थण्डिलरूपाग्नेः स्वर्गप्रयोजनकत्वञ्च

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of liberation. How it is so will be explained further. mṛtyo - O death, you are not the Lord there. One coming upon old age does not fear; one does not fear old age. 'the person living there' is to be supplied in the mantra. āśanāyā - hunger. Even here in the second half of the mantra the word svarga stands for the realm of liberation.

Sa tvam - you, who are well known as omniscient in the Purāṇas, do verily know the fire that is the means to Svarga. The suffix 'yat' in svargya signifies prayojana according to the text 'Svargādibhyo Yadvaktavyaḥ' (Gaṇapāṭa Pāṇini V i-III) The fact that the fire in the form

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतन्निहितं गुहायाम् ।। १४ ।।

pra tē bravīmi tadu mē nibōdha
svargyamagniṃ nacikētaḥ prajānan ।
anantalōkāptimathō pratiṣṭhāṃ
viddhi tvamētannihitaṃ guhāyām ।। 14 ।।

O Naciketas, I shall explain to you fully. Know it from me. Knowing that fire which leads to Svarga one attains the world of the infinite (Viṣṇu) and attains permanence (without return to saṃsāra) know that this (knowledge of fire is hidden in the cave.)

उपासनाद्वारेति उत्तरत्र स्फुटम् । **श्रद्दधानाय** - मोक्षश्रद्धावते; स्वर्गलोकेन तव किं सिद्ध्यति? इत्यत्राह - **स्वर्गलोकाः** इति । स्वर्गो लोको येषां ते - परमपदं प्राप्ता इत्यर्थः । "परञ्ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते" (छां.उ. ८-१२-२) इति देशविशेषविशिष्ट-ब्रह्मप्राप्तिपूर्वकत्वात् स्वरूपाविर्भावलक्षणमोक्षशब्दितामृतत्वस्येति भावः । **एतत्** इति स्पष्टम् ।। १३ ।।

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of the fire-altar becomes the means to Svarga through meditation, becomes clear further. Śraddhadhānāya - one who is aspiring for liberaion. What is it that you will gain by attaining the Svarga-world? The reply is given in the words Svargaloka etc., Svargaloka means those whose world is Svarga, it means those who have attained the supreme abode. Because immortality which is called mokṣa has the characteristic feature of the manifestation of one's own nature and this is gained only after attainment of Brahman in a particular place called Svarga as declared in the text 'having attained that supreme light he will have manifestation of his own nature' etat etc. - this is clear.

एवमुक्तः मृत्युराह **प्र ते ब्रवीमि** इति । प्रार्थितवते तुभ्यं **प्रब्रवीमि** । 'व्यवहिताश्च' (पा.सू.१-४-८२) इति व्यवहितप्रयोगः । **मे** - मम उपदेशात्, जानीहि इत्यर्थः । ज्ञानस्य फलं दर्शयति - **स्वर्ग्यमग्निम् इति** । **अनन्तस्य** - विष्णोः लोकः, तत्प्राप्तिम् । 'तद्विष्णोः परमं पदम्' (क.उ.३-९) इति उत्तरत्र वक्ष्यमाणत्वात् । **अथो** - तत्प्राप्त्यनन्तरं **प्रतिष्ठाम्** - अपुनरावृत्तिं च; 'लभते' इति शेषः । तज्ज्ञानस्य ईदृशसामर्थ्यं कथं सम्भवति? इति मन्यमानं प्रत्याह **विद्धि** इति। ब्रह्मोपासनाङ्गतया एतज्ज्ञानस्य मोक्षहेतुत्वलक्षणम् एतत्स्वरूपं गुहायां निहितम् अन्ये न जानन्ति । त्वं जानीहि इति भावः।

यद्वा - ज्ञानार्थकस्य विदेः लाभार्थकत्वसम्भवात् अग्निं प्रजानन् त्वम् अनन्तलोकाप्तिं प्रतिष्ठां लभस्व इत्युक्ते हेतुहेतुमद्भावः सिद्धो भवति । **प्रजानन्** । 'लक्षणहेत्वोः' (पा.सू.३-२-१२६) इति शतृप्रत्ययः ।। १४ ।।

Being asked thus death said pra Te Bravīmi etc. - I shall tell you who have asked me. me from me. That means know from my instruction. The fruit of this knowledge is shown as svargyamagnim etc. Anantalokāptim - the attainment of world of Viṣṇu as it is subsequently described as 'that supreme abode of Viṣṇu' (I.III.9) atho - after attaining that. pratiṣṭhām - non-return also. One gets' is to be supplied to Naciketas who was thinking as to how this kind of efficacy (power) can happen to that knowledge, he said viddhi etc. the essential nature of this knowledge, that it is the means to liberation by virtue of its being an accessory to meditation upon Brahman is hidden in the cave and others do not know it. Therefore know it from me is the idea or as the root 'vid' meaning to know could also mean 'to get', it may be said, 'knowing Agni, gain the infinite world and non-return'. When explained like this the relationship of cause and effect realised.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनराह तुष्टः ।। १५ ।।

lōkādimagnim̥ tamuvāca tasmai
yā iṣṭakā yāvatīrvā yathā vā ।
sa cāpi tatpratyavadadyathōkta-
mathāsya mr̥tyuḥ punarāha tuṣṭaḥ ।। 15 ।।

Lord Yama taught him that fire which is the means of attaining that world. He also taught him the kind and number of bricks as also the manner of arranging them for the fire. And he (Naciketas) too repeated it (understanding the same) as it was taught, then pleased with his ability, death spoke again.

अनन्तरं श्रुतिवाक्यम् **लोकादिमग्निम्** इति । **लोकस्य आदिम् -** हेतुम्; स्वर्ग्यमिति यावत् । **तमग्निमुवाच** इति । यल्लक्षणाः इष्टकाश्चेतव्याः, यत्संख्याकाः, येन प्रकारेण चेतव्याः, **तत् -** सर्वम् उक्तवानित्यर्थः । 'यावतीः' इति पूर्वसवर्णः छान्दसः । **स चापि** इति । **स च** नचिकेताः, **तत् -** श्रुतं सर्वं तथैव अनूदितवान् इत्यर्थः । **अथास्य** इति । शिष्यस्य ग्रहणसामर्थ्यदर्शनेन सन्तुष्टस्सन् मृत्युः पुनरपि उक्तवान् इत्यर्थः ।। १५ ।।

Lokādimagnim etc. is the statement of śruti. Lokādim' - the cause of this world. That means the cause of gaining Svarga. He said about that Agni the meaning is that he taught him all that; bricks of what nature, of what number are to be used and the manner in which they are to be piled etc. sa cāpi He too; tat all that he heard he repeated exactly, that is the idea. athāsya mr̥tyuḥ - God of death who was pleased on seeing the grasping power of his disciple said again.

तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददानि (मि) भूयः ।
तवैव नाम्ना भविताऽयमग्निः सृंकाञ्चेमामनेकरूपां गृहाण ।। १६ ।।

tamabravīt prīyamāṇō mahātmā varaṃ
tavēhādya dadāni (mi) bhūyaḥ ।
tavaiva nāmnā bhavitā'yamagniḥ
sṛṅkāñcēmāmanēkarūpāṃ gṛhāṇa ।। 16 ।।

The mahātmā (Death) being pleased, said to him, 'I now grant you here one more boon. This fire shall be known by your name indeed. Accept this multiformed necklace'

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमाँ शान्तिमत्यन्तमेति ।। १७ ।।

triṇācikētastribhirētya sandhiṃ
trikarmakṛttarati janmamṛtyū ।
brahmajajñaṃ dēvamīḍyaṃ viditvā
nicāyyēmām̐ śāntimatyantamēti ।। 17 ।।

तमब्रवीत् इति । सन्तुष्यन् महामनाः मृत्युः नचिकेतसम् **अब्रवीत्** । पुनः चतुर्थं **वरं ददानि** - प्रयच्छानीति किं तत्? तत्राह **तवैव नाम्ना** इति । मया उच्यमानोऽग्निः **तवैव नाम्ना** - नाचिकेतः इति प्रसिद्धो भविता । किञ्च विचित्रां **सृंकाम्** - शब्दवतीं रत्नमालां स्वीकुरु इत्यर्थः ।। १६ ।।

The noble minded God of Death being pleased said to Naciketas thus, 'I shall grant you a fourth boon' What it is he explains thus. Tavaiva this fire that I am teaching you will become well known as 'Nāciketāgni' by your name alone.

'Sṛṅkām' - a wonderful necklace of gems making tinkling noise. The meaning is accept this garland.

One who learns the anuvākas dealing with Naciketas and performs the three actions (sacrifice, learning and giving), attaining contact (with Brahmopāsanā) with the three (fires) will cross over birth and death. Knowing and realising the soul born of Brahman and conscience as the worthy Lord (as having the supreme self as his self) one attains through peace for ever. Again he refers to that Karma.

पुनरपि कर्म प्रस्तौति - **त्रिणाचिकेतः** इति । **त्रिणाचिकेतः** - 'अयं वाव यः पवते' (तै.ब्रा.३-११-७) इत्याद्यनुवाकत्रयाध्यायी । **त्रिकर्मकृत्** - यजन-अध्ययन-दानकृत्, पाकयज्ञ-हविर्यज्ञ-सोमयज्ञकृद्वा, **त्रिभिः** - अग्निभिः, त्रिरनुष्ठितैरग्निभिः (हेतुभिः ?) **सन्धिम्** - परमात्मोपासनेन सम्बन्धम्, **एत्य** - प्राप्य, जन्ममृत्यू तरति इत्यर्थः । 'करोति तत् येन पुनर्न जायते' (क.उ. १-१९) इत्यनेन ऐकार्थ्यात् । एवमेव हि अयं मन्त्रः 'त्रयाणामेव चैवम्' (ब्र.सू.१-४-६) इति सूत्रे व्यासार्यैः विवृतः । त्रिभिरेत्य सन्धिमिति

Triṇāciketaḥ - one who sudies the three anuvākas commencing with the mantra 'ayam vāva yah pavate- (this verily which blows is the Naciketa fire) (Tait.Brah. III XI 7,8 and 9). Trikarmakṛt - one who performs sacrifice, vedic study and charity or one who performs 'Pākayajna, Haviryajna and Somayajna (seven domestic sacrifices, corn sacrifice and some others) Tribhiḥ - with the fires thrice performed. Sandhim - contact with meditation upon paramātman, etya - gaining crosses over birth and death. This is the meaning as this has the same meaning as the passage 'karoti tat yena punarna jāyate' (Mantra 1-19). He does that by means of which he is not born again'. This mantra has been explained only in this way by Vyāsārya under the Vedānta Sūtra 'Trayāṇāmeva Caivam' (I-4-6) 'Brahmajajnam' He is speaking of the meditation 'paramātman' which is the 'agni' or the principal part mentioned in the first half of the mantras 'Tribiretya sandhim' etc.

त्रिणाचिकेतस्त्रयमेतत् विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ।। १८ ।।

triṇācikētastrayamētat viditvā
ya ēvaṃ vidvānścinutē nācikētam ।
sa mṛtyupāśān purataḥ praṇōdya
śōkātigō mōdatē svargalōkē ।। 18 ।।

निर्दिष्टम् अङ्गिभूतं परमात्मोपासनमाह **ब्रह्मजज्ञम्** इति । अयं मन्त्रः 'विशेषणाच्च' (ब्र.सू.१-२-१२) इति सूत्रभाष्ये, **ब्रह्मजज्ञः** - जीवः । ब्रह्मणो जातत्वात् ज्ञत्वाच्च । तं **देवमीड्यं विदित्वा** - 'जीवात्मानम् उपासकं ब्रह्मात्मकत्वेनावगम्य इत्यर्थः' इति विवृतः । देवशब्दस्य परमात्मवाचितया जीवपरयोश्च ऐक्यासम्भवात्, अत्रत्य देवशब्दस्य परमात्मात्मकत्व-पर्यन्तोऽर्थः इति भाष्याभिप्रायः । **निचाय्येति निचाय्य** - ब्रह्मात्मकं स्वात्मानं साक्षात्कृत्य । **इमां त्रिकर्मकृत्तरति** इति पूर्वमन्त्रनिर्दिष्टां संसाररूपानर्थशान्तिम् **एति** इत्यर्थः ।। १७ ।।

This mantra is explained in the Bhāṣya upon the Vedānta Sūtra 'viśeṣaṇācca' (I-II-12) as follows:

Brahmajajnah' is Jīvātman as he is born of Brahman and as he is qualified by consciousness - Tam Devam Īḍyam viditvā - Knowing the Jīvātman the meditator as one having Brahman as his self. This is the meaning' As the word 'Deva' signifies the Parmātman and as identity between the Jāvātman and Paramātman is impossible, the word 'Deva' here signifies one who has paramātman as his own self. This is what is meant by the Bhāṣya. 'Nicāyya' - realising one's own self as one who has paramātman as his self.

Imām - this which is mentioned in the first half of this mantra as trikarmakṛt tarati śāntim - the meaning is that he gets freed from the miseries of the form of samsāra. This is the meaning.

One who masters the performance of the three sections dealing with Naciketa- fire, and knowing the three in this manner performs the piling of Naciketa - altar. Casts off even prior to death the snares of death (much as rāga and dveṣa). Transcends sorrows and rejoices in heaven.

यो वा ए(प्ये)तां ब्रह्मजज्ञात्मभूतां चितिं विदित्वा चिनुते नाचिकेतम् ।
स एव भूत्वा ब्रह्मजज्ञात्मभूतः करोति तद् येन पुनर्न जायते ।। १९ ।।

yō vā ē(pyē)tāṃ brahmajajñātmabhūtāṃ
citiṃ viditvā ciṇutē nācikētam ।
sa ēva bhūtvā brahmajajñātmabhūtaḥ
karōti tad yēna punarna jāyatē ।। 19 ।।

त्रिणाचिकेतः इति । **त्रिणाचिकेतः**; उक्तार्थः । **त्रयमेतत् विदित्वा** 'ब्रह्मजज्ञं देवमीड्यम्' इति मन्त्रनिर्दिष्टं ब्रह्मस्वरूपं, तदात्मकस्वात्मस्वरूपं, 'त्रिभिरेत्य सन्धिम्' इति निर्दिष्टमग्निस्वरूपं च, **विदित्वा** - गुरूपदेशेन शास्त्रतो वा ज्ञात्वा । **य एवं विद्वान्** इति । एतादृशार्थत्रयानुसन्धानपूर्वकं नाचिकेतमग्निं यश्चिनुते, **सः मृत्युपाशान्** - रागद्वेषादिलक्षणान्; **पुरतः** - शरीरपातात् पूर्वमेव । **प्रणोद्य** - तिरस्कृत्य । जीवद्दशायामेव रागादिरहितस्सन्नित्यर्थः । **शोकातिगो मोदते स्वर्गलोके** इति पूर्वमेव व्याख्यातम् ।। १८ ।।

Triṇāciketaḥ - This is already explained. Trayam etad - these three viz. the nature of Brahman described in the mantra 'Brahmajajnam devam īḍyam', the nature ones own self having that Brahman as its self and the nature of Agni taught in the mantra 'Tribhiretya sandhim' Viditvā- having known through the instruction of the teacher or from the scriptures. yan evam vidwān he who constructs the Nāciketas- fire-altar with the understanding of these three. saḥ - that person; mṛtyupāśā or the fetters of death of the form of desire and hatred purataḥ - even before the fall of the body. praṇodya casting away, the meaning is - being divested of desire and others even (while living) in the state of embodiment. śokātigo modate svargaloke has been already explained.

He who knows this piling up which is verily the self-born of Brahman and the sentient (which is the nature of his own knowledge of the self Having Brahman as its self) and performs the Nāciketa-fire-altar, that person will realise the knowledge of his own self with brahman as his self and does that by which he is not born again.

यो वाप्येतामिति । यः एतां चितिं, ब्रह्मजज्ञात्मभूतां विदित्वा ब्रह्मात्मकस्वस्वरूपतया अनुसन्धाय **नाचिकेतम् -** अग्निं **चिनुते, स एव** ब्रह्मात्मकस्वात्मानुसन्धानशाली सन्, अपुनर्भवहेतुभूतं यत् भगवदुपासनम्, तदनुतिष्ठति । ततश्च अग्नौ भगवदात्मकस्वात्मत्वानुसन्धानपूर्वकमेव चयनं 'त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू' इति पूर्वमन्त्रे भगवदुपासनद्वारा मोक्षसाधनतया निर्दिष्टत्वात्; न अन्यत् इति भावः । अयं च मन्त्रः केषुचित्कोशेषु न दृष्टः; कैश्चित् अव्याकृतश्च । अथापि प्रत्ययितव्यतमैः व्यासार्यादिभिरेव व्याख्याततत्वात्, न प्रक्षेपशङ्का कार्या ।। १९ ।।

He who piles up this Nāciketa- fire-altar knowing that it is the form of his self and with the reflection of his nature of having Brahman as his self sa eva - he who meditates upon Brahman as his own self alone will be practising meditation upon the Supreme, which will be the cause of the cessation of rebirth. It was described in the previous mantra 'Tribhiretya sandhim trikarmakṛt tarati janmamṛtyū', that the piling up of the fire-altar only preceded by the reflection of his own self as having the supreme as its self was the means to liberation through meditation upon the Supreme. The idea is that anything other than this is not the means. This mantra is not to be found in some texts. So this is not commented by some. Since this is commented upon by the most reliable persons like Vyāsārya and others the doubt as to its being an interpolation is not to be entertained.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं वरं नचिकेतो वृणीष्व ।। २० ।।

ēṣa tē'gnirnacikētaḥ svargyo
yamavṛṇīthā dvitīyēna varēṇa ।
ētamagniṃ tavaiva pravakṣyanti janāsaḥ
tṛtīyaṃ varaṃ nacikētō vṛṇīṣva ।। 20 ।।

O Nāciketas, this is the fire which leads to heaven for which you prayed through the second boon. People will call this fire as yours alone. Well, Naciketas, ask for the third boon.

एष तेऽग्निर्नचिकेतः स्वर्ग्यः । उपदिष्टः इति शेषः । **यमवृणीथा द्वितीयेन वरेण** ·। स्पष्टोऽर्थः । किञ्च **एनमग्निम्** इत्यादि । जनाः तवैव नाम्रा एनमग्निं प्रवक्ष्यन्ति इत्यर्थः । तृतीयम् इति स्पष्टोऽर्थः ।।

ननु एतत्प्रकरणगतानां स्वर्गशब्दानां मोक्षपरत्वे किं प्रमाणम्? इति चेत्; उच्यते । भगवतैव भाष्यकृता स्वर्ग्यमग्निम् इति मन्त्रं प्रस्तुत्य **स्वर्गशब्देनात्र** परमपुरुषार्थलक्षणमोक्षोऽभिधीयते; 'स्वर्गलोका अमृतत्वं भजन्ते' (क.उ.१-१३) इति,

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Eṣa - this has been taught is to be supplied. yam the meaning is clear. etam agnim people will call this fire by your name. This is the meaning. tritiyam - the meaning is clear.

If an objection is raised as to what authority there is for interpreting the word 'svarga' used often in this context as 'mokṣa', we answer as follows:. The commentator Bhagavān Rāmānuja himself has referred this mantra namely 'svargyamagnim' etc and has explained the word 'svarga' here as follows. By the term 'svarga' here liberation which is the Supreme

तत्रस्थस्य जननमरणाभावश्रवणात् । 'त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू' (क.उ.१-१७) इति च प्रतिवचनात् । तृतीयवरप्रश्ने नचिकेतसा क्षयिफलानां निन्दिष्यमाणतया क्षयिफलविमुखेन नचिकेतसा क्षयिष्णुस्वर्गफलसाधनस्य प्रार्थ्यमानत्वानुपपत्तेश्च, स्वर्गशब्दस्य प्रकृष्टसुखवचनतया निरवधिकानन्दरूपमोक्षस्य स्वर्गशब्दवाच्यत्वसम्भवात् इति कण्ठतः तात्पर्यतश्च प्रतिपादितत्वात् न शङ्कावकाशः।

ननु - 'स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते स्वर्गलोके ।।
स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतत् द्वितीयेन वृणे वरेण' (क.उ.१-१२,१३) इति द्वितीयवरप्रश्नमन्त्रद्वये चतुरभ्यस्तस्य स्वर्गशब्दस्य मोक्षपरत्वं, किं मुख्यया वृत्त्या ? उत अमुख्यया ?

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object of life is meant because we hear from the statement ' those who live in svarga attain immortality' that these who live there have neither birth nor death and also on account of the reply 'Triṇāciketah Tribhiretya sandhim trikarmakṛt tarati janmamrtyū' One learning the three Anuvākas dealing with Naciketa, performing three actions, attaining contact with three, crosses over birth and death by means of it', and also as it is not compatible for Naciketas to ask the third boon for the means of attaining heaven which is transitory, he himself being averse to all transitory ends which he has scorned, and also because the term svarga can signify liberation of the form of infinite bliss as it signifies Supreme happiness.

It may be further objected thus in two mantras 'svargaloke .... svargaloke 'sa tvamagnim...varena'. Where- in the second boon is asked, does the term 'Svarga' used four times to signify liberation in the primary sense or in the secondary sense. It cannot be in the primary sense as it is

नाद्यः; स्वर्गापवर्गमार्गाभ्याम्, 'स्वर्गापवर्गयोरेकम्, न स्वर्गं नापुनर्भवम्, स स्वर्गस्स्यात् सर्वान् प्रत्यविशिष्टत्वात्' (पू.मी.४-३-१५) इत्यादि प्रयोगेषु अपवर्गप्रतिद्वन्द्विवाचितया लोकवेदप्रसिद्धस्य स्वर्गशब्दस्य मोक्षवाचित्वाभावात् ।

'ध्रुवसूर्यान्तरं यत्तु नियुतानि चतुर्दश ।
स्वर्गलोकः स कथितो लोकसंस्थानचिन्तकैः' (वि.पु.२-७-१८)

इति पुराणवचनानुसारेण सूर्यध्रुवान्तर्वर्तिलोकविशेषस्यैव स्वर्गशब्दवाच्यतया तत्रैव लौकिक-वैदिकव्यवहारदर्शनेन मोक्षस्थानस्यातथात्वात् ।

नापि अमुख्ययेति द्वितीयः पक्षः, मुख्यार्थे बाधकाभावात् । किमत्र प्रश्नवाक्यगतं जरामरणराहित्यामृतत्त्वभाक्त्वादिकं बाधकम्? उत प्रतिवचनगतजरामृत्युतरणादि ? (उत) क्षयिष्णुस्वर्गस्य सर्वकामविमुखनचिकेतः प्रार्थ्यमानत्वानुपपत्तिर्वा ?

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used as opposed to liberation 'apavarga' in such statements like 'svarga and apavarga', one of the two viz. svarga and apavarga' neither svarga nor apavarga' - that may be svarga since it is common to all (IV-3-15) and also as the term 'svarga' well known in the world and the Veda, does not signify liberation I. According to the purāṇic passage 'the distance of 14 lakhs (of miles) between the pole star and the Sun is called as the world of svarga by those that have studied the positions of the worlds', the particular region in between the pole star and the Sun is signified by the term svarga as evidenced by the worldly and Vedic usages and as the domain of liberation is not that. Nor is the second position that it signifies mokṣa through secondary sense is acceptable since there is nothing that contradicts the primary sense. What is it that is found in the interrogative sentence that contradicts the primary meaing? Is it the mention of the absence of old age and death and the attainment of immortality? Or is it the mention of crossing over old age and death found in the reply? or is it the incompatibility of the transitory svarga being prayed, by Naciketas who is averse to all worldly desires?

नाद्यः; 'स्वर्गलोकवासिनां जरा-मरण-क्षुत्-पिपासा-शोकादिराहित्यस्य अमृतपानात् अमृतत्वाप्राप्तेश्च पुराणेषु स्वर्गस्वरूपकथनप्रकरणेषु दर्शनात्, 'आभूतसम्प्लवं स्थानममृतत्त्वं हि भाष्यते' (वि.पु.२-८-९५) इति स्मरणात्, तत्रैव 'अजीर्यताममृतानामुपेत्य' इति मृत्यावपि अमृतशब्दप्रयोगदर्शनाच्च, स्वर्गलोकवासिनामेव ब्रह्मोपासनद्वारा 'ते ब्रह्मलोके तु परान्तकाले' (तै.ना.१२) इति श्रुत्युक्तरीत्या अमृतत्त्वप्राप्तेः सम्भवेन, 'स्वर्गलोका अमृतत्वं भजन्ते' (क.उ.१-१३) इत्यस्य उपपत्तेश्च आपेक्षिकामृतत्वपरतया लोकवेदनिरूढौपसंहारिकामृतशब्दानुसारेण प्रक्रमस्थानन्यथासिद्धविशेष्यवाचिस्वर्गशब्दस्य अन्यथानयनासम्भवात् । न हि देवदत्तोऽभिरूपः इत्युक्ते अभिरूपपदस्वारस्यानुसारेण देवदत्तपदस्य अत्यन्ताभिरूपयज्ञदत्तपरत्वमाश्रीयते ।

Of these the first alternative does not happen because in the Purāṇas describing the nature of svarga, that those who live in the world of svarga are free from old age, death, hunger, thirst, sorrow etc., and that they have attained immortality by drinking nectar. It is also mentioned in the smṛitis that 'the state of existence till pralaya is called as immortality'. Here in this Upaniṣad itself the word 'amṛta' or immortality is used in respect of death in the mantra 'ajīryatāmamṛtānāmupetya' - 'having approached those who do not get old and who are immortal' The statement 'those whose world is svarga attain immortality' becomes possible as there is the possiblility of the attainment of immortality according to the statement of the Veda viz, 'those in the world of Brahman (attain Brahman) at the time of final departure'. On account of these reasons the word svarga in this sentence cannot be explained otherwise as it cannot be interpreted according to the word amṛta which signifies relative immortality as known in Vedic and worldly passages. The second alternative also does not apply here as the primary meaning of the word 'svarga' is not contradicted here

न द्वितीयः ; 'त्रिणाचिकेतस्त्रिभिः' (क.उ. १-१७) इति मन्त्रस्य स्वर्गसाधनस्यैवाग्नेः त्रिरभ्यासे, जन्ममृत्युमरणहेतुभूतब्रह्मविद्याहेतुत्वमस्तीत्येतदर्थकतया स्वर्गशब्दस्य मुख्यार्थपरत्वाबाधकत्वात् । अत एव तत्तुल्यार्थस्य 'करोति तद्येन पुनर्न जायते' (क.उ.१-१९) इत्यस्यापि न स्वर्गशब्दमुख्यार्थबाधकत्वम् ।

नापि - क्षयिष्णोः स्वर्गस्य फलान्तरविमुखनचिकेतः प्रार्थ्यमानत्वानुपपत्तिः इति तृतीयः पक्षः । स्वर्गसाधनाग्निप्रश्नं प्रतिब्रुवता हितैषिणा मृत्युना अपृष्टेऽपि मोक्षस्वरूपे, 'अनन्तलोकाप्तिमथो प्रतिष्ठाम्' (क.उ.१-१४) 'त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू' (क.उ.१-१७) इत्यादिना उपक्षिप्ते, उत्पन्ना मुमुक्षा, 'अन्यं वरं नचिकेतो वृणीष्व' इति प्रतिषेधेन दृढीकृता । तस्यां च दशायां क्रियमाणा क्षयिष्णुफलनिन्दा प्राचीनस्वर्गप्रार्थनायाः कथं बाधिका स्यात् ?

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because the mantra 'triṇāciketa' may be taken to mean that the fire that leads to svarga performed thrice is the means to the knowledge of Brahman that helps the crossing over birth and death. On account of the same reason the statement 'karoti tadyena punarna jāyate' which has the same meaning is also not contradictory to the primary meaning of the word 'svarga'.

Not even the third alternative according to which it is stated that it is incompatible for Naciketas who is averse to any other goal to ask for the impermanent svarga, while god Death, the well-wisher answered the question regarding the first that leads to svarga, described the nature of liberation as 'anantalokāptim atho pratiṣṭhām triṇāciketastribhiretya sandhim trikarmakṛt tarati janmamṛtyū', though unasked and aspiration for liberation was caused by this and this was strengthened by Yama by his suggestion - 'ask for a different boon.' How can the censure of transient results made by him at that stage contradict his earlier prayer for svarga. Further in the statments 'svo bhāvā martyasya' and others the

किञ्च - 'श्वोऽभावा मर्त्यस्य' इत्यादौ' मर्त्यभोगनिन्दाया एव दर्शनेन स्वर्गनिन्दाया: अदर्शनात्; स्वर्गशब्दस्य मोक्षपरत्वे तस्य ज्ञानैकसाध्यतया तत्प्रयोजनकत्वस्य अग्नौ अभावात् उपक्रमोपसंहारमध्याभ्यस्तस्वर्गशब्दपीडाप्रसङ्गाच्च ।

सन्तु वा प्रतिवचने बाधकानि; अथापि उपक्रमाधिकरणन्यायेन प्रक्रमस्थ प्रश्नवाक्यस्थ-स्वर्गशब्दस्यैव प्रबलत्वात् । न च - 'भूयसां स्यात् सधर्मत्वम्' (पू.मी.सू.१२-२-२३) इति सूत्रे औपसंहारिकबह्वपेक्षयाऽपि मुख्यस्यैव प्राबल्योक्ते: । तस्मात् स्वर्गशब्दस्य मुख्यार्थपरित्यागे न किञ्चित् कारणमिति ।

अत्रोच्यते - स्वर्गशब्दस्य मुख्ययैव वृत्त्या मोक्षवाचित्वम् । 'स्वर्गकामाधिकरणे' (पू.मी.६-१-१), 'नागृहीतविशेषणन्यायेन' (पू.मी.सू.१-३-१०) स्वर्गशब्दस्य प्रीतिवचनत्वमेव;

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censure of worldly enjoyment is seen. And if the term svarga were to signify liberation it cannot be from Agni as it is achieved only by knowledge and so the word 'svarga' used in the beginning middle and end gets strained. Moreover there may be contradictions in the reply, but yet according to the analogy of the principle of 'upakramādhikaraṇa (P.M.S.III 3-1-7) the word 'svarga' that is used first in the question alone is more powerful. It cannot be said that the few found in the beginning are to be rejected 'for the sake of money' according the sūtra 'bhūyasām yat sadharmatvam' (P.M.S.XII ii 22) because in the sūtra 'mukhyamva' it is said that the first is stronger than those at the end, though they are larger in number. Therefore there is no reason to give up the primary meaning of the word 'svarga' here.

Siddhānta To this objection we reply as follows - the word 'svarga' signifies liberation alone through its primary significance. The Mīmāmsakas have declared in the 'svargakāmādhikaraṇa (P.M.S. VI-1-1) that the term svarga signifies only prīti or delight and not the substance

न प्रीतिविशिष्टद्रव्यवाचिता इत्युक्त्वा; ननु स्वर्गशब्दस्य नागृहीतविशेषणन्यायेन प्रतिवचनत्वे सिद्धेऽपि देहान्तरदेशान्तरभोग्यप्रीतिवाचिता न सिद्धयेत् । न च - यस्मिन्नोष्णम् इति वाक्यशेषात् विध्युद्देशस्थस्वर्गशब्दस्य प्रीतिविशेषवाचितानिश्चयः इति वाच्यम्; प्रीतिमात्रवाचित्वेन निर्णीतशक्तिकतया सन्देहाभावेन 'सन्दिग्धे तु वाक्यशेषात्' (पू.मी.सू.१-४-२९) इति न्यायस्यानवतारात् इति परिचोद्य, यद्यपि लोक एव स्वर्गशब्दस्य निर्णीतार्थता; तथापि लोकावगतसातिशयसुखवाचित्वे, तत्साधनत्वं ज्योतिष्टोमादीनां स्यात् । तथा च अल्पधननरायाससाध्ये लौकिके तदुपायान्तरे सम्भवति; न बहुधननरायाससाध्ये बह्वन्तराये ज्योतिष्टोमादौ प्रेक्षावान् प्रवर्तत इति, प्रवर्तकत्वं ज्योतिष्टोमादिविधेः न स्यात् । अतः वाक्यशेषावगते निरतिशयप्रीतिविशेषे स्वर्गशब्दस्य शक्तौ निश्चितायां, वाक्यशेषाभावस्थलेऽपि यववराहादिष्विव स एवार्थः । लौकिके सातिशयप्रीतिभरिते गुणयोगादेव वृत्तेरुपपत्तेः न शक्त्यन्तरकल्पना । न च - प्रीतिमात्रवचनस्यैव स्वर्गशब्दस्य वेदे निरतिशयप्रीतिवाचित्वमस्तु इति वाच्यम्; निरतिशयत्वांशस्य अन्यतोऽनवगतत्वेन, तत्रापि शक्त्यवश्यंभावेन स्वर्गशब्दस्य लोकवेदयोः अनेकार्थता (हि) स्यात् (?) । यदा तु वैदिकप्रयोगावगतनिरतिशयप्रीतिवाचिता, तदा सातिशये लौकिके प्रीतित्वसामान्ययोगात् गौणी वृत्तिः इति मीमांसकैः निरतिशयसुखवाचित्वस्यैव समर्थिततया, मोक्षस्य स्वर्गशब्दवाच्यत्वे विवादाऽयोगात्;

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that gives delight (prīti-viśiṣṭa-dravya) according to the principle of 'Nāgṛhīta- viśeṣaṇa Nyāya'.

There is no doubt that the word 'svarga' has its significance determined according to common usage. If the word is taken to mean limited delight known to us then injunctions regarding Jyotiṣṭoma and others become impotent on account of the fact that no intelligent person will perform these that require much money, men and labour. So the word must be admitted to have reference to unlimited delight which is mentioned in supplementary passages.

Mīmāmsakas have established that the word svarga means unlimited delight alone and therefore it is unreasonable to question the

पार्थशब्दस्य अर्जुन इव, तदितरपृथापुत्रेषु प्रचुरप्रयोगाभावेऽपि, पार्थशब्दमुख्यार्थत्वानपायवत्, स्वर्गशब्दस्य सूर्यध्रुवान्तर्वर्तिलोकगतसुखविशेष इव, अन्यत्र प्रचुरप्रयोगाभावेऽपि वाच्यत्वानपायात् ।

'बर्हिराज्यादिशब्दानाम् असंस्कृततृणघृतादिषु आर्यैरप्रयुज्यमानानामपि, अस्त्येव तद्वाचित्वम् । केषाञ्चिदप्रयोगमात्रस्य शक्त्यभावासाधकत्वात् । अत तृणत्वादिजातिवचना एव बर्हिरादिशब्दाः इति 'बर्हिराज्याधिकरणे' (पू.मी.१-४-८) स्थितत्वात्'।

तदुक्तम् वार्तिके

'एकदेशेऽपि यो दृष्टः शब्दो जातिनिबन्धनः ।

तदत्यागान्न तस्यास्ति निमित्तान्तरगामिता' ।। (तन्त्रवा. १-४-१०) इति । ततश्च स्वर्गशब्दो मोक्षसाधारण एव ।

ननु बर्हिराज्यादिशब्देषु असंस्कृततृणघृतादौ आर्यप्रयोगाभावेऽपि अनार्यप्रयोगसत्त्वात्, असंस्कृतवाचिता, अस्तु नाम । स्वर्गशब्दस्य सूर्यध्रुवान्तर्वर्तिप्रयोग-विशेषेण रूढत्वात्, तस्य च उद्गातुः एकत्वेन, प्रैतु होतुश्चमसः प्रोद्गातृणाम् इति बहुवचनार्थबहुत्वासम्भवात्, तदन्वयार्थं रूढिपूर्वकलक्षणया अपसुब्रह्मण्यानाम् एकस्तोत्रसम्बन्धिनां त्रयाणां वा, ससुब्रह्मण्यानां चतुर्णां वा उद्गात्रादीनां छन्दोगानां ग्रहणम् इत्येतद्विरुध्येत ।

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meaning of liberation given to svarga. Just as the word 'Pārtha' is used to signify 'Arjuna', signifies also other sons of Kunti though not frequently used to denote them, so also the word 'svarga signifies in the primary sense the abode of liberation also, though it is not frequently used to signify anything other than the delight gained in the region between the Sun and the Pole star. It is established in 'Barhirājyādhikaraṇa' (P.M.S.1-4-10) that the words 'barhi and others have their signifying power in respect of the genus viz. tṛṇatva. Therefore the word 'svarga' is a general term denoting liberation also.

तथा हि 'अहीनाधिकरणे' (पू.मी.३-३-८) - 'तिस्र एव साह्नस्योपसदः द्वादशाहीनस्य' (तै.सं.६-२-४) इत्यत्रत्य अहीन शब्दस्य 'अह्नः' खः ; 'क्रतौ' (वा. २७२२,२७२३) इति व्याकरणस्मृत्या खप्रत्ययान्ततया, अहर्गणसामान्यवाचितया व्युत्पादितस्यापि, अहीनशब्दस्य नियमने सत्रे अप्रयोगात्, अहर्गणविशेषरूढिमङ्गीकृत्य, ज्योतिष्टोमस्य अहर्गणविशेषत्वाभावात् अहीन इति योगस्य रूढिपराहतत्वेन, योगेन ज्योतिष्टोमे वृत्त्यसम्भवात्, ज्योतिष्टोमप्रकरणाधीताया अपि द्वादशाहीनस्य इति द्वादशोपसत्तायाः अहर्गणविशेषे उत्कर्षः - इत्युक्तम् ।

तथा, 'पाय्यसान्नाय्यनिकाय्यधाय्यामानहविर्निवाससामिधेनीषु' (पा.सू. ३-१-१२०) इति व्याकरणस्मृत्या सामिधेनीमात्रवाचितया व्युत्पादितस्यापि धाय्याशब्दस्य, न सामिधेनीमात्रवचनत्वम्; नापिधीयमानत्वरूपयोगार्थवशेन धीयमानमात्रवचनत्वम् ; स्तुति शस्त्रार्थतयाधीयमानासु ऋक्षु सामधेनीमात्रे च धाय्याशब्दप्रयोगात्; अपि तु, पृथुपाजवत्यौ धाय्ये भवतः इत्यादिवैदिकप्रयोगविषयेषु पृथुपाजवत्यादिष्वेव धाय्याशब्दस्य शक्तिरिति 'समिधमानवतीं समिध्यवतीं च अन्तरेण धाय्यास्स्युः' (पू.मी.सू.५-३-४) इति पाञ्चमिकाधिकरणे स्थितम् । एवमादिकं सर्वं विरुद्ध्येत । स्वर्गशब्दे त्वदुक्तरीत्या प्रयोगाभावेऽपि, शक्तिसम्भवे उद्गात्रादिशब्दानां ऋत्विग्विशेषादिषु रूढेः अकल्पनीयत्वात् इति चेत्;

The word 'Preya' is not used to signify ordinary svarga alone. It is used to denote liberation also as found in several scriptural texts such as the 'Taittiriya Āraṇyaka (1-27-3). Bṛhadāraṇyaka (Brh.4-4-8) and Talavakāra Upaniṣad (Kena.IV.9).

The nominal significance of the word svarga posited by the pourānikās is to be disregarded even as the meaning of the word avyakta explained by the samkhyas is disregarded, since the word 'svargaloka' in this same text (Katha.Up.1-1-18) signifying the resultant of a combination of jnana and karma is explained even by others as 'the abode vairāja' which is distinct from the region lying in between the Sun and the pole star. If it is said that the denotation of the word 'svarga' as vairāja' is according to

सत्यम्; यदि सर्वात्मना तदतिरिक्ते स्वर्गशब्दप्रयोगो न स्यात्; तदा तद्व्यावृत्ता रूढिः अभ्युपगन्तव्या स्यात् । अस्ति हि तत्रापि प्रयोगः । 'तस्यां हिरण्मयः कोशः स्वर्गो लोको ज्योतिषावृतः यो वै तां ब्रह्मणो वेद' (तै.आर.१-२७-११५) 'तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः' (बृ.उ. ६-४-८) 'अपहत्य पाप्मानम्, अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति' (के.उ.४-९) इति तैत्तिरीयक-बृहदारण्यक-तलवकारादिषु अध्यात्मशास्त्रेषु प्रयोगदर्शनात्, पौराणिकपरिकल्पितस्वर्गशब्दरूढेः सांख्यपरिकल्पिताव्यक्त-शब्दरूढिवत् अनादरणीयत्वात् । अस्मिन्नेव प्रकरणे, त्वदुक्तरीत्या प्रयोगाभावेऽपि, शक्तिसम्भवे उद्गात्रादिशब्दानां ऋत्विग्विशेषादिषु रूढेः अकल्पनीयत्वात् इति चेत्; 'त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् । स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके' ।। (क.उ. १-१८) इति मन्त्रे, कर्मज्ञानसमुच्चय-साध्यवाचकतया श्रूयमाणस्य स्वर्गलोकशब्दस्य, सूर्यध्रुवान्तर्वर्तिलोकव्यतिरिक्त-वैराजपदवाचकतया परैरपि व्याख्यातत्वाच्च ।

ननु सूर्यलोकोर्ध्ववर्तिलोकत्वस्यैव प्रवृत्तिनिमित्ततया, तस्य च वैराजपदेऽपि सत्त्वात्, न अमुख्यार्थत्वम् इति चेत् तर्हि भगवल्लोकेऽपि ऊर्ध्ववर्तित्वाविशेषेण मुख्यार्थत्वानपायात्, स्वर्गापवर्गमार्गाभ्याम् इत्यादिव्यवहारस्य 'ब्राह्मणपरिव्राजकन्यायेन' उपपत्तेश्च ।

अस्तु वा अमुख्यार्थत्वम्; मुख्यार्थे बाधकसत्त्वात् । किमत्र बाधकम्? इति चेत् श्रूयतामवधानेन । 'स्वर्गे लोके न भयं किञ्चनास्ति' (क.उ. १-१२) इति प्रथमे

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the primary sense by virtue of the fact of its being above the world of Sun. We reply that the world of Brahman is also signified primarily as above the Sūryaloka.

The usage by the two paths of svarga and apavarga can be explained on the principle of 'Brāhmaṇa parivrājaka nyāya'.

Or else let this meaning of abode of liberation be in a secondary sense itself as the primary meaning (of the word svarga, meaning the place between the Sun and the pole star) is contradicted. What is that contradicts

प्रश्नमन्त्रे 'न भयं किञ्चनास्ति' इति अपहतपाप्मत्वं प्रतिपाद्यते । (कथम् ?) 'स्वर्गेऽपि पातभीतस्य' इत्युक्तरीत्या केन पापेन ? कदा पतिष्यामि ? इति भीत्यभावः प्रतिपाद्यते । स हि अपहतपाप्मन एव सम्भवति 'न तत्र त्वं न जरया बिभेति' (क.उ. १-१२) इत्यनेन विजरत्व-विमृत्युत्वे प्रतिपाद्येते । 'उभे तीर्त्वा अशनायापिपासे' (क.उ. १-१२) इत्यनेन विजिघत्सत्त्वापिपासत्वे प्रतिपाद्येते । शोकातिगः इति विशोकत्वम् । 'मोदते स्वर्गलोके' इत्यनेन 'स यदि पितृलोककामो भवति, संकल्पादेवास्य पितरस्समुत्तिष्ठन्ति । तेन पितृलोकेन सम्पन्नो महीयते' (छां.उ. ८-२-१) इति श्रुतिसन्दर्भप्रतिपाद्ये सत्यकामत्व - सत्यसंकल्पत्वे प्रतिपाद्येते । ततश्च अध्यात्मशास्त्रसिद्धस्य अपहतपाप्मत्वादि ब्रह्मगुणाष्टकाविर्भावस्य

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it? Listen attentively. The statement 'svargaloke na bhayam kimcanāsti' is found in the first question-mantra. This assertion namely 'there is no fear whatsoever' signifies 'apahata pāpmatva' or complete riddance of sin. This signifies the absence of fear of the form 'when through what sin would I fall' as indicated in the passage 'there is no comfort at any time to one even in svarga on account of the fear of a fall'. Such kind of absence of fear happens only to one who is (free from all sin) an 'apahata pāpma' The passage 'you are not there, one does not fear old age' (1-1-12) indicates (freedom from old age and death) 'vijaratva' and 'vimṛtyutva'. By the passage 'ubhe tīrtvā aśanāyā pipāse' having crossed over hunger and thirst and indicated (the absence of hunger and thirst) 'vijighatsattva' and 'apipāsatva' by the statement 'śokātigaḥ' 'going beyond sorrow' is suggested 'viśokatva' The statement 'modate svargaloke' (1-1-12) 'He enjoys in svargaloka' are indicated 'satyakāmatva' and 'satyasaṇkalpatva' posited in the scriptural text-' when he desires the world of the fathers, his fathers rise before him verily through his volition and he becomes glorified by attaining that world of fathers'.

So then, as the manifestation of the eight Brahman- qualities such as 'apahatapāpmatva' and others that are established in scriptures is

इह प्रतीयमानतया तस्यैवेह ग्रहणसम्भवे, पौराणिकस्य स्वर्गलोकगतापेक्षिक-जरामरणाद्यभावस्वीकारस्य अनुचितत्त्वात् ।

अत एव - 'सप्तमे विध्यन्ताधिकरणे' (पू.मी. ७-४-१) अनुपदिष्टेतिकर्तव्यताकासु सौर्यादिविकृतिभावनासु इति कर्तव्यताकाङ्क्षायाम्, वैतानिककर्माधिकार-प्रवृत्तत्रयीविहितत्वसामान्यात्, वैदिक्येव दर्शपौर्णमासी इतिकर्तव्यता उपतिष्ठते इत्युक्तम् । उक्तं च शास्त्रदीपिकायाम् -

'वैदिकी वैदिकत्वेन सामान्येनोपतिष्ठते ।
लौकिकी त्वसमानत्वान्नोपस्थास्यत्यपेक्षिता' ।। (शा.दी.७-४-१) इति ।

न च - यद्येकं यूपमुपस्पृशेत्, 'एष ते वायाविति ब्रूयात्' इति विहितस्य 'एष ते वायौ' इति वचनस्य वैदिकत्वसामान्येन विहितवैदिकयूपस्पर्शनिमित्तकत्वमेव स्यात् । न च इष्टापत्तिः । 'लौकिके दोषसंयोगात्' (पू.मी.सू.९-३-९) इति नावमिकाधिकरण-विरोधप्रसङ्गात् - इति वाच्यम्; 'यूपो वै यज्ञस्य दुरिष्टमामुञ्चते तस्मात् यूपो नोपस्पृश्यः इति प्रतिषिध्य; 'यद्येकं यूपमुपस्पृशेत्, एष ते वायाविति ब्रूयात्' इति, अनन्तरमेव विहितस्यप्रतिषिद्धप्रायश्चित्तसाकाङ्क्षलौकिकस्पर्शविषयत्वावश्यम्भावेन वैदिकविषय-यत्वासम्भवेऽपि असति बाधके वैदिकविषयत्वस्य युक्तत्वात् ।

अत एव - 'यावतोऽश्वान् प्रतिगृह्णीयात् तावतो वारुणान् चतुष्कपालान्निर्वपेत्' (तै.सं. २-३-१२) इति विहितेष्टिः वैदिके एव अश्वदाने; न तु न केसरिणो ददाति इति निषिद्धे, प्रायश्चित्तसापेक्षे सुहृदादिभ्यः स्नेहादिना क्रियमाणे इति निर्णीतं तृतीये।

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expounded here and when this meaning alone is appropriately grasped, it is not justified to accept the relative absence of old age and death available in the svarga world of the purāṇas for the term svarga.

The decision of 'Vidhyantādhikaraṇa' (P.M.S.7-4-1) also supports this conclusion and it is therefore proper to understand the mention of the eight qualities of Brahman such being devoid of sin etc. that are established in upaniṣadic texts, in the mantra beginning with 'svarge loke'

तथा - 'योगिनः प्रति स्मर्येते स्मार्ते चैते' (ब्र.सू.४-२-२०) इति सूत्रे, स्मार्तस्य वेदान्तेन प्रत्यभिज्ञानम् - इत्युक्तं परैः । ततश्च 'स्वर्गे लोके' (क.उ.१-१२) इति मन्त्रे, अध्यात्मशास्त्रसिद्धस्य अपहतमाप्मत्वादि ब्रह्म गुणाष्टकस्यैव ग्रहणम् उचितम् ; 'स्वर्गलोका अमृतत्वं भजन्ते' (क.उ.१-१३) इति द्वितीयप्रश्ने मन्त्रे अमृतत्त्वभाक्त्वश्रवणात्, अमृतत्वशब्दस्य अध्यात्मशास्त्रे मोक्ष एव प्रयोगात्, 'अजीर्यताममृतानाम्' (क.उ.१-२९) इत्यत्र अमृतशब्दस्यापि मुक्तपरत्वेन आपेक्षिकामृतत्वपरत्वाभावात्, 'उत्तरत्र ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम्' (क.उ.२-१०) 'अभयं तितीर्षतां पारं नाचिकेतं शकेमहि' (क.उ.३-२) इति, परस्यैव ब्रह्मणा नाचिकेताग्निप्राप्यत्वकथनेन, स्वर्गशब्दस्य प्रसिद्धस्वर्गपरत्वासम्भवात्, नान्यं तस्मान्नचिकेता वृणीते इति ब्रह्मेतरविमुखतया प्रतिपादितस्य नचिकेतसः, क्षयिष्णुस्वर्गप्रार्थनानुपपत्तेश्च ।

The word svarga used in this context cannot mean ordinary svarga for (1) in the mantra asking the second question the attainment of amṛtatva is mentioned and the term 'amṛtatva' is used in upaniṣadic literature to signify liberation alone (2) in the passage 'ajīryatām amṛtānām' the word 'amṛta' means only the liberated and cannot mean relatively immortal beings (3) further in the mantras 'tato mayā nāciketascitognihi.....' (I-II-10) and 'abhayam titīrṣatām pāram' etc the Supreme Brahman alone is declared to be attained by means of the Nāciketa fire-altar.

Again, it is not consistent on the part of Naciketas who is described in the mantra 'nānyam tasmāt' (1-1-29) as one who is averse to everything other than Brahman, to pray for the perishable svarga. Further it is established by the mīmāmsakas that what is mentioned first is strong only when there is mutual contradiction between things that are equal in number (in P.M.S.2-20) pūrvamīmāmsāsūtra. When 'alpavaiguṇya' (omission of smaller number of subsidiaries) is possible it is not right to resort to 'bahuvaiguṇya' (abandonment of larger number of subsidiaries).

'मुख्यं वा पूर्वचोदनाल्लोकवत्' (पू.मी.सू.१२-२-२३) इत्यत्र समसंख्याकयोः परस्परविरोधे एव मुख्यस्य प्राबल्यम् । न हि अल्पवैगुण्ये सम्भवति, बहुवैगुण्यं प्रयोगवचनं क्षमते । अतः यत्र जघन्यानां भूयस्त्वम्, तत्र 'भूयसां स्यात् स्वधर्मत्वम्' (पू.मी.सू.१२-२-२२) इति न्याय एव प्रवर्तते इत्येवं मीमांसकैः सिद्धान्तितत्वात् ; प्रतर्दनविद्यायाम्, 'एष ह्येव साधुकर्म कारयति;' (कौ.उ.३-९) 'एष लोकाधिपतिरेष लोकपालः' (कौ.उ.३-६६) 'आनन्दोऽजरोऽमृतः' (कौ.उ.३-६२) इति औपसंहारिक-परमात्मधर्मबाहुल्येन प्रकृत श्रुतजीवलिङ्गबाधस्य 'प्राणस्तथानुगमात्' (ब्र.सू.१-१-२९) इत्यत्र प्रतिपादितत्वात् इत्यलमतिचर्चया । प्रकृतमनुसरामः ।। २० ।।

येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ।
एतद् विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ।। २१ ।।

yēyaṃ prētē vicikitsā manuṣyē astītyēkē nāyamastīti caikē ।
ētad vidyāmanuśiṣṭastvayā'haṃ varāṇāmēṣa varastṛtīyaḥ ।। 21 ।।

This doubt which arises in respect of man who is liberated some say he is (having bliss of divine communion) and others say he is not (others say his nature differently. Some say he is divested of all qualities like knowledge etc., and will be like a stone. Some say that he will be one with Paramātman. Some say that he will be blessed with the experience of Brahman for all time to come etc.) I like to know this taught by you. This I choose as the third boon.

So when things mentioned at the end are of greater number the principle taught is the sūtra 'bhūyasām syāt svadharmatvam' is to be followed. Accordingly in the context of pratardana vidyā, the characteristics of the jīvātman mentioned in the beginning are renounced on account of the fact that many more characteristics of paramātman such. He alone causes one do right act, 'this is the overlord of the universe' 'this is the proctector of the world', 'the bliss, the undecaying and the immortal', are mentioned to the end.

नचिकेता आह **येयं प्रेते** इति । 'अत्ता चराचरग्रहणात्' (ब्र.सू. १-२-९) इत्यधिकरणे इमं मन्त्रं प्रस्तुत्य, इत्थं हि भगवता भाष्यकृता - 'अत्र परमपुरुषार्थरूप-ब्रह्मप्राप्तिलक्षणमोक्षयाथात्म्यविज्ञानाय, तदुपायभूतपरमात्मोपासनपरावरात्मतत्त्वजिज्ञासया अयं प्रश्नः क्रियते । एवं च येयं प्रेते' इति न शरीरवियोगमात्राभिप्रायम्; अपि तु सर्वबन्धविनिर्मोक्षाभिप्रायम् । यथा न 'प्रेत्य संज्ञाऽस्ति' (बृ.उ.४-४-१२) इति । अयमर्थः मोक्षाधिकृते मनुष्ये, प्रेते - सर्वबन्धविनिर्मुक्ते, तत्स्वरूपविषया वादिविप्रतिपत्तिनिमित्ता, अस्तिनास्त्यात्मिका येयं विचिकित्सा, तदपनोदनाय तत्स्वरूपयाथात्म्यं **त्वया अनुशिष्टः अहम्, विद्याम्** - जानीयामिति ।

Naciketas said - Yeyam prete etc. Referring to this mantra in the section 'attā carācaragrahaṇāt' etc. Bhagawān Rāmānuja says as follows: This question is made (by the desire to know the real nature of) for gaining the true knowledge of the nature of final liberation of the form of attainment of Supreme Brahman which is the Supreme object of attainment and for knowing the real nature of the true nature of the individual soul devoted to meditation upon Paramātman as a means to that end. So the intention of the passage yeyam prete is not mere separation from the body. But it means attaining freedom from all bondages as evidenced in the text 'na pretya samjnāsti' 'there is no more confusion of the individual soul with its body. The import of Naciketas's question is as follows - when person who is qualified for Mokṣa is dead and is freed from all bondages, there is the doubt about the essential nature of release whether it is of the form of existence or the form of existence, due to differences of opinion among philosophers. May I, being duly instructed by you, know the true nature of the state of release so that I may get rid of this doubt.

तथा हि बहुधा विप्रतिपद्यन्ते - केचित् वित्तमात्रस्य आत्मनः स्वरूपोच्छित्तिलक्षणं मोक्षमाचक्षते । अन्ये तु वित्तिमात्रस्यैव सतः अविद्यास्तमयम् । परे पाषाणकल्पस्यात्मनः, ज्ञानाद्यशेषवैशेषिकगुणोच्छेदलक्षणं कैवल्यरूपम् । अपरे अपहतपाप्मानं परमात्मानम् अभ्युपगच्छन्तः, तस्यैव उपाधिसंसर्गनिमित्तजीवभावस्य उपाध्यपगमेन तद्भावलक्षणं मोक्षम् आतिष्ठन्ते ।

तथा त्रय्यन्तनिष्णातास्तु, निखिलजगदेककारणस्य अशेषहेयप्रत्यनीकानन्त-ज्ञानानन्दैकस्वरूपस्य, स्वाभाविकानवधिकातिशयासंख्येयकल्याणगुणाकरस्य,

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Thinkers differ indeed widely on the nature of release. Some describe liberation as destruction of the nature of the 'ātman' which is of the form of mere consciousness. Some others point the termination of ignorance to that 'ātman' of the form of consciousness. Others point that it is of the form of pure isolation consequent upon the removal of all particular qualities such as knowledge and others from the 'ātman' which is itself non-sentient like a stone. Others who admit Paramātman that is free from all sins etc. point that he himself entered into the condition of the 'jīva' due to the connection with limiting adjuncts and that liberation is the state of that pure self consequent upon the cessation of the limiting adjuncts. Those who have known the essential teaching of Vedānta declare as follows - The state of liberation is the natural experience of 'paramātman' by the jīvātman after the termination of the jīvātman's ignorance of the form of beginningless Karma, who is the nature of agreeable and unlimited knowledge, who is of the sole nature enjoying bliss of Divine communion and who is His mode in so far as he is the body of that Supreme Brahman who is the cause of the entire universe, who is opposed to all that is defiling, who is of the nature of infinite knowledge and bliss, who is a home of innumerable auspicious qualities that are natural and infinitely surpassing, who is distinct from every other

सकलेतरविलक्षणस्य, सर्वात्मभूतस्य परस्य ब्रह्मणः, शरीरतया प्रकारभूतस्य, अनुकूलापरिच्छिन्नज्ञानस्वरूपस्य, परमात्मानुभवैकरसस्य जीवस्य, अनादिकर्मरूपाविद्योच्छेदपूर्वकस्वाभाविकपरमात्मानुभवमेव मोक्षमाचक्षते । 'तत्र मोक्षस्वरूपं तत्साधनं च त्वत्प्रसादात् विद्याम् इति नचिकेतसा पृष्टो मृत्युः - इति भाषितम्' ।

तथा 'त्रयाणामेव चैवम्' (ब्र.सू. १-४-६) इति सूत्रे, 'तृतीयेन वरेण मोक्षस्वरूपप्रश्नद्वारेण उपेयस्वरूपम्, (उपेतृस्वरूपम्) उपायभूतकर्मानुगृहीतोपासनस्वरूपं च पृष्टम्' इति च भाषितम् । श्रुतप्रकाशिकायां 'च' - 'येयम्' इत्यादिप्रश्नवाक्ये मोक्षस्वरूपप्रश्नः कण्ठोक्तः । प्रतिवचनप्रकारेण उपासनादिप्रश्नश्च अर्थसिद्धः निर्विशेषापत्तिः मोक्षश्चेत्, वाक्यार्थज्ञानस्य उपायता स्यात् । उभयलिङ्गकं प्राप्यं चेत्, तथात्वेनोपासनम् उपायः स्यात् । अतः मोक्षस्वरूपज्ञानं तदनुबन्धज्ञानापेक्षम् - इति वर्णितम् ।

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entity and who is the self of all entities. Rāmānuja has said here that God-death was asked by Naciketas 'may I know by your grace the nature of the state of release and the means to it'.

In the same way it is stated under the sūtra 'and of three only there is this mention and question', by his third question which is of the form of a question referring to final release, the nature of the object of attainment, the nature of him who desires to attain the end the nature of the means which is of the form of meditation aided by Karma are actually enquired. Even in the 'Śrutaprakāśikā' it is stated the question 'yeyam' etc., expressly pertains to the question of the nature of liberation. From the manner of the reply given the question relating to upāsanā also becomes evidently affirmed. If liberation means the attainment of the undifferentiated state then the means would be the understanding of the meaning of the text. If it meant the attainment of that characterised by 'ubhayasvarga' then the upāya would be meditation upon that in that form. So it is described that the knowledge of the nature of liberation depends upon the knowledge of that which related with it.

अतः 'येयं प्रेते' इत्यस्य मुक्तस्वरूपप्रश्नपरत्वमेव; न देहातिरिक्तपारलौकिककर्मानुष्ठानोपयोगिकर्तृभोक्त्रात्मकजीवस्वरूपमात्रपरत्वम् । अन्यथा तस्यार्थस्य दुरधिगमत्वप्रदर्शनविविधभोगवितरणप्रलोभनपरीक्षायाः असम्भवादिति द्रष्टव्यम् । नचिकेतसो हि अयम् अभिप्रायः - हितैषिवचनात् आत्मा परित्यक्तचरमदेहः, आविर्भूतापहतपाप्मत्वादिगुणाष्टको भवति इत्युपश्रुत्य, 'स्वर्गे लोके न भयं किञ्चनास्ति' (क.उ. १-१२) इत्यादिना मन्त्रद्वयेन मोक्षसाधनभूताग्निम् अप्राक्षम् । अधुना तु वादिविप्रतिपत्त्या तद्विषये सन्देहो जायते । अयं 'स्वर्गे लोके न भयं किञ्चनास्ति' इत्यादिना मया उपन्यस्त अपहतपाप्मत्वादिविशिष्टरूपः आत्मा, अस्ति इत्येके, नायमस्ति इत्यपरे, त्वया उपदिष्टः एतत् जानीयात् इति । अत एव प्रतिवचने, 'एतच्छ्रुत्वा सम्प्रतिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य । स मोदते मोदनीयं हि लब्ध्वा' इति एतत्प्रश्नानुगुण्यमेव दृश्यते । अतो यथोक्त एवार्थः ।

केचित्तु - 'पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ' (ब्र.सू. ३-२-४) इति सूत्रे, 'तिरोहितम् इति निष्ठान्तपदे,' उपसर्जनतया निर्दिष्टस्य तिरोधानस्य, 'देहयोगाद्वा

Therefore, the question 'yeyam prete' etc. relates only to the question about the nature of the liberated and never only to the nature of the Jīvātman distinct from the body and of the nature of an agent and enjoyer required for performance of Karmas for results in the other world. Otherwise it must be noted that it would be implausible to put him to the tests of allurings and grant of manifold enjoyments and to point out that it was difficult to grasp the meaning of that. The idea of Naciketas is this - Having heard from well wishers that the 'Ātman' after departing from its last body becomes manifested with the eight qualities of being free from sin etc., I questioned about the Agni that is the means to Mokṣa by two Mantras beginning with 'svarge loke na bhayam kincanāsti' etc. Now there is doubt regarding the nature of that liberation on account of contradictory views of the disputants. Some point that the Ātman is of the nature of being free from sin etc. as described by me in the mantra 'svarge loke na

देवैरत्रापि विचिकित्सितं पुरा न हि सुज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ।। २२ ।।

सोऽपि' (ब्र.सू. ३-२-५) इति तदुत्तरसूत्रे, 'सोऽपि - तिरोधानभावोऽपि' इति पुल्लिङ्गतच्छब्देन परामर्शदर्शनात्, 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्' (ब्र.सू.१-२-११) इत्यत्रापि 'प्रविष्टौ' इति उपसर्जनतया निर्दिष्टस्य प्रवेशस्य, 'तद्दर्शनात्' इति तच्छब्देन परामर्शदर्शनात्, 'सर्वनाम्नाऽनुसन्धिर्वृत्तिच्छन्नस्य' (२-११) इति वामनसूत्रे कृत्तद्धितादिवृत्तिन्यग्भूतस्यापि सर्वनाम्ना परामर्शस्याङ्गीकृतत्वात्, येयं प्रेते इति निष्ठान्तप्रेतशब्दे उपसर्जनतया निर्दिष्टस्यापि प्रायणशब्दितमोक्षस्य 'नायमस्तीति चैके' इत्यत्र 'अयम्' इति पदेन परामर्शोऽस्तु ।

'न च - एवं भुक्तवत्यस्मिन् भोजनमस्ति वा न वा ? इति वाक्यवत्, मुक्तेऽस्मिन् मोक्षोऽस्ति न वा ?' इति सन्देहकथनं व्याहतार्थम् इति - वाच्यम्; मोक्षसामान्यमभ्युपेत्य मोक्षविशेषसन्देहस्य उपपादयितुं शक्यत्वात् । अयम् इत्यनेन विशेषपरामर्शसम्भवात् ।

ननु न प्रायणशब्दस्य मोक्षवाचित्वं क्वचिद्दृष्टम् । शरीरवियोगवाचित्वात् । श्रुतप्रकाशिकायां शरीरवियोगवाचित्वमभ्युपेत्यैव चरमशरीरवियोगपरतया व्याख्यातत्वात् इति चेत्, 'अस्त्वेवम्; तथापि अयम् इत्यनेन' चरमशरीरवियोगपरामर्शसम्भवात्, तद्विषयिण्येव विचिकित्साऽस्तु ।

ननु तस्य निश्चितत्वात्, तद्विषयिणी विचिकित्सा नोपपद्यते इति चेत् - सत्यम् । अयं चरमशरीरवियोगः ब्रह्मरूपाविर्भावपूर्वभावित्वेन रूपेण अस्ति ? न वा ? इति विचिकित्सायाः सूपपादत्वात् - इति वदन्ति ।। २१ ।।

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bhayam kincanāsti' etc others on the other hand assert that the Ātman of that nature is not. 'Let me know this being taught by you'. Therefore, the reply 'etatśrutvā sampratigṛhya martyah' etc., is seen to be in full accord with this question. Therefore, the interpretation of this passage is described already.

Dēvairatrāpi Vicikitsitaṃ Purā Na
Hi Sujñēyamaṇurēṣaḥ Dharmaḥ ।
Anyaṃ Varaṃ Nacikētō Vṛṇīṣva
Mā Mōparōtsīrati Mā Sṛjainam ।। 22 ।।

With regards to this, doubts were entertained even by the Gods before. The truth is subtle and not easily comprehensible. O. Naciketas, ask for some other boon. Do not press me further, leave me.

एवं मुक्तस्वरूपं पृष्टो मृत्युः उपदिश्यमानार्थस्यातिगहनतया पारं **प्राप्तुम्** अप्रभवते, मध्ये पतयालवे, नोपदेष्टव्यम् इति मत्वाऽऽह - **देवैरत्रापि** इति । बहुदर्शिभिरपि देवैः अस्मिन् मुक्तात्मस्वरूपे **विचिकित्सितम्** - संशयितम् । न हि इति । आत्मतत्त्वं न सुज्ञानमिति सूक्ष्म एष धर्मः । **अन्यं वरं** इति । स्पष्टोऽर्थः । **मा मोपरोत्सीः** इति । मा मा इति निषेधे वीप्सायां द्विर्वचनम् । उपरोधं मा कार्षीः । एनं **मा** - माम् **अतिसृज** - मुञ्च ।। २२ ।।

Lord-Death who was thus asked to teach the nature of the liberated, thinking that it should not be taught to one who was incapable of reaching it would fall down in the middle on account of the great difficulty of the teaching to be taught, said. Devairatrāpi - Even by gods who know many things atra - in the nature of the liberated. Vicikitsitam - it is doubted; 'nahiti' the truth about the Ātman is not easily known. 'aṇureṣa dharmah' This is a very subtle Dharma. Generally Dharma itself is difficult to understand. There again this Dharma is very much difficult. This is the idea. anyam varam - a different boon. The meaning is clear. mā moparotsiḥ the duplication mā mā - signifies emphasis. Do not press Enam atisṛja this, leave me.

दैवरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ।। २३ ।।

daivaratrāpi vicikitsitaṃ kila tvam ca
mṛtyō yanna sujñēyamāttha ।
vaktā cāsya tvādṛganyō na labhyō
nānyō varastulya ētasya kaścit ।। 23 ।।

Were not doubts entertained about this even by gods? And you, O death say it is not easily comprehensible. It is not possible to get one like you who could teach this. Verily no other boon is equal to this.

शतायुषः पुत्रपौत्रान् वृणीष्व बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ।। २४ ।।

śatāyuṣaḥ putrapautrān vṛṇīṣva bahūn
paśūn hastihiraṇyamaśvān ।
bhūmērmahadāyatanaṃ vṛṇīṣva svayaṃ ca
jīva śaradō yāvadicchasi ।। 24 ।।

You may ask for sons and grandsons that live a hundred years. Ask for a great number of cows, elephants and horses. Choose a vast abode (with many halls and stairs) and you yourself live for as many years as you like.

एवमुक्तो नचिकेता आह - **देवैरत्रापि विचिकित्सितं किल** इति । स्पष्टोऽर्थः । **त्वं च** इति । त्वं च मृत्यो न सुविज्ञेयम् इति यदात्मस्वरूपम् उक्तवान् । **वक्तेति । त्वादृक्** - त्वादृश इत्यर्थः । अन्यत् स्पष्टम् ।। २३ ।।

Naciketas who was said so, further spoke thus devaiḥ atrāpi vichikitsitam kila - the meaning is clear. Tvamca even you O Death who said that the nature of the Ātman is not easily understood. 'tvādṛk' like yourself. The rest is clear.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ।। २५ ।।

ētattulyaṃ yadi manyasē varaṃ
vṛṇīṣva vittaṃ cirajīvikāṃ ca ।
mahābhūmau nacikētastvamēdhi
kāmānāṃ tvā kāmabhājaṃ karōmi ।। 25 ।।

If you think of any other boon equal to this you may ask for that. Choose wealth and long life. O Naciketas become a King on this wide earth. I shall make you the object of desire of all desireable ones.

एवं नचिकेतसोक्तो मृत्युः, 'विषयस्य दुरधिगमतया मध्ये न त्यक्षति इति निश्चित्य, सत्यपि ग्रहणसामर्थ्ये, विषयान्तरासक्तचेतसे एतादृशं मुक्तात्मतत्त्वं नोपदेशार्हम्' इति मत्वा, मुमुक्षास्थैर्यानुवृत्त्यर्थं प्रलोभयन् उवाच - **शतायुषम्** इति । स्पष्टोऽर्थः । **भूमेः** इति । पृथिव्याः विस्तीर्णम् **आयतनम्** - मण्डलं राज्यं वृणीष्व । अथवा भूमेः सम्बन्धि **महदायतनम्** - विचित्रशालाप्रासादादियुक्तं गृहं वृणीष्व । **स्वयं चेति** । यावद्वर्षाणि जीवितुमिच्छसि, तावज्जीव इत्यर्थः ।। २४ ।।

Death who was spoken to thus by Naciketas, deciding that he will not leave in the middle on account of the difficulty of the subject and thinking that such truth of the liberated soul is not fit to be taught to one whose mind is attached to other things even though there is ability to understand, spoke tempting him for continuity of the firmness of the desire for being liberated. Śatāyuṣaḥ - the meaning is clear. Bhūmeh - of earth āyatanam - choose wide area or kingdom or choose a house with wonderful halls and stairs, a big abode connected with Earth. svayam ca Live as many years as you desire to live, is the meaning.

ये ये कामा दुर्लभाः मर्त्यलोके सर्वान् कामान् छन्दतः प्रार्थयस्व ।
इमा रामास्सरथास्सतूर्या न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ।। २६ ।।

yē yō kāmā durlabhāḥ martyalōkē
sarvān kāmān chandataḥ prārthayasva ।
imā rāmāssarathāssatūryā na hīdṛśā
lambhanīyā manuṣyaiḥ ।
ābhirmatprattābhiḥ paricārayasva
nacikētō maraṇaṃ mā'nuprākṣīḥ ।। 26 ।।

Pray as you please for all desirable things that are rare in this world of mortals. Here are these damsels with chariots and musical instruments such as not attained verily by mortals. With these given by me get yourself served. Do not inquire about after - death.

एतत्तुल्यम् इति । उक्तेन वरेण सदृशम् अन्यदपि वरं मन्यसे चेत्! तदपि वृणीष्व; प्रभूतं हिरण्यरत्नादिकं चिरंजीवनं च इत्यर्थः । **महाभूमौ नचिकेतस्त्वमेधि । एधि** - भव । राजेति शेषः । अस्तेः लोण्मध्यमपुरुषैकवचनम् । **कामानाम्** - काम्यमानानाम् अप्सरःप्रभृति-विषयाणाम् । **कामभाजम्** - कामः कामना । तां विषयतया भजतीति कामभाक्; तम् । काम्यमानाप्सरःप्रभृतीनामपि कामनाविषयं करोमि इत्यर्थः ।। २५ ।।

Etat tulyam - If you consider even any other boon as similar to the boon asked, ask that also; also plenty of gold, gems and others and also long life. That is the meaning. Edhi - become 'a king' is to be added. That is the form of the second person singular of the imperative of the root 'as'. Kāmānām objects of desire that are desired such as Apsaras (celestial maids) and others. Kāmabhājām - kāmaḥ is desire. 'kāmabhāk' is one who entertains desire as an object. tām - I shall make you the object of desire even for the divine maids and others who are themselves (objects of desire) desired by others this is the meaning.

श्वोऽभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ।। २७ ।।

śvō'bhāvā martyasya yadantakaitat
sarvēndriyāṇām jarayanti tējaḥ ।
api sarvam jīvitamalpamēva
tavaiva vāhāstava nṛtyagītē ।। 27 ।।

O death, (all these objects of enjoyment) of man will become non-existent tommorrow. These will wear out the power of sense organs. All life is verily very short. Let the chariots, dance and muscic be yours alone.

ये ये कामाः इति । **छन्दतः** - यथेष्टम् इत्यर्थः । **इमाः रामाः** इति । रथवादित्र-सहिताः मया दीयमानाः स्त्रियः, मनुष्याणां दुर्लभाः इत्यर्थः । **आभिरिति । आभिः** - मया दत्ताभिः परिचारिकाभिः, पादसंवाहनादिशुश्रूषां कारय इत्यर्थः। **मरणमनु** - मरणात्, मुक्तेः पश्चात्; मुक्तात्मस्वरूपमिति यावत् । मरणशब्दस्य देहवियोगसामान्यवाचिनोऽपि, प्रकरणवशेन विशेषवाचित्वं न दोषाय इति द्रष्टव्यम् ।। २६ ।।

एवं प्रलोभ्यमानोऽपि नचिकेताः अक्षुभितहृदय आह **श्वोऽभावाः** इति । हे अन्तक ! त्वदुपन्यस्ता ये **मर्त्यस्य** कामाः ते **श्वोऽभावाः** - श्वः अभावः येषां ते तथोक्ताः ।

Chandataḥ - The meaning is as you desire imā rāmāḥ - this is the meaning; the damsels that are given by me along with chariots and musical instruments are not easy to be gotten by men. ābhiḥ - get service done by these attendants that are given by me such as pressing the feet etc., maraṇam anu - after death i.e., after liberation. That means the nature of the liberated soul, It may be seen that the word 'maraṇa' or death, though signifying departure from one's body in general has this particular meaning according to the context, and it is not worng to say so.

Though being temtped like this Naciketas who was unperturbed said - Śvo bhāvāḥ - O Death, these desirable things of mortals, that were

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत् त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ।। २८ ।।

na vittēna tarpaṇīyō manuṣyō
lapsyāmahē vittamadrākṣma cēt tvā ।
jīviṣyāmō yāvadīśiṣyasi tvaṃ
varastu mē varaṇīyaḥ sa ēva ।। 28 ।।

Man is not to be satisfied with wealth. We shall have wealth as we have seen you now. We shall live as long as you are the Lord. But the boon to be sought is that alone.

दिनद्वयस्थायिनो न भवन्ति इत्यर्थः । सर्वेन्द्रियाणां यदेतत् तेजः, तत् क्षपयन्ति । अप्सरःप्रभृतिभोगा हि सर्वेन्द्रियदौर्बल्यावहा इति भावः । **अपि सर्वमिति ।** ब्रह्मणोऽपि जीवितं स्वल्पम्, किमुत अस्मदादिजीवितम् । अतः चिरजीविकाऽपि न वरणार्हेति भावः । **तवैव वाहाः** इति । **वाहाः** - रथादयः । तिष्ठन्तु इति शेषः ।। २७ ।।

न वित्तेनेति । न हि वित्तेन लब्धेन कस्यचित् तृप्तिः दृष्टचरी । 'न जातुकामः कामानामुपभोगेन शाम्यति' (वि.पु. ४-१०-२३) इति न्यायादिति भावः । किञ्च **लप्स्यामहे**

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mentioned by you they are 'śvobhāvāḥ' i.e. those that will become non-existent tomorrow. The meaning is that they do not last for two days. This which is the power of all Indriyas is destroyed by them. The idea is this. The enjoyment of Apsaras and others bring about weakness of all Indriyas. api sarvam - the lifetime even of Brahma is little. What is to be said about the life-time of people like us. The idea is that on account of this even the longest life is not fit to be chosen, vāhāḥ - chariots and others. Let them stand aside is to be supplied.

Na vittena - satisfaction in one with wealth obtained is not verily seen anywhere. The idea is according to the analogy 'desire is not quenched at all by the experience of desired objects', lapsyāmahe vittam - If we have seen you we gain wealth. If your vision is gained what difficulty is

अजीर्यताममृतानामुपेत्य जीर्यन् मर्त्यः क्व तदास्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ।। २९ ।।

ajīryatāmamṛtānāmupētya jīryan
martyaḥ kva tadāsthaḥ prajānan ।
abhidhyāyan varṇaratipramōdān
atidīrghē jīvitē kō ramēta ।। 29 ।।

Having known (the nature) of those that are free from old age and have become immortal, now can a man who is decaying underage, have any desire at all for such things (as damsels that are transient)? Having known well the splendour and the bliss (of divine experience) of the released, who would take delight in life that is not very long?

वित्तमिति । त्वां वयं दृष्टवन्तश्चेत्, वित्तं प्राप्स्यामहे (?) त्वद्दर्शनम् अस्ति चेत्, वित्तलाभे को भार इति भावः । तर्हि चिरजीविका प्रार्थनीया इत्यत्राह **जीविष्यामो यावदिति** - यावत्कालं याम्ये पदे त्वम् ईश्वरतया **वर्तसे** - व्यत्ययेन परस्मैपदम् तावत्पर्यन्तम् अस्माकमपि जीवनं सिद्धमेव । न हि त्वदाज्ञातिलङ्घनेन अस्मज्जीवितान्तकरः कश्चिदस्ति । वरलाभालाभयोरपि तावदेव जीवनमिति भावः । **वरस्तु मे वरणीयः स एव** । अतः 'येयं प्रेते' इति प्राक्प्रस्तुतो वर एव वरणीय इत्यर्थः ।। २८ ।।

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there in gaining wealth, this is the idea. If it is said that long life is to be sought in that case, Naciketas says- jīviṣyāmo yāvad īśiṣyasi - As long as you will function as Lord in the position of Yama. The parasmaipada (for the verb) is due to Vedic exception. Our life is sure to last to the end of that period. There is verily some who by transgressing your order may put an end to our life. In both the events of getting the boon or not getting the boon our life will be till that time, this is the idea. The meaning is that the boon above asked earlier in the mantra 'yeyam prete' etc is to be sought.

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत् साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ।। ३० ।।

।। इति कठोपनिषदि प्रथमावल्ली ।।

yasminnidaṃ vicikitsanti mṛtyō yat
sāmparāyē mahati brūhi nastat ।
yō'yaṃ varō gūḍhamanupraviṣṭō
nānyaṃ tasmānnacikētā vṛṇītē ।। 30 ।।

।। Iti Kaṭhōpaniṣadi Prathamāvallī ।।

O death, tell us of that thing regarding which they have doubts thus and which exists after death. (Tell us the truth about the nature of the released). Naciketa's will not choose anything other than this boon which concerns the inscrutable.

अजीर्यतामिति । जरामरणशून्यानां मुक्तानां स्वरूपं ज्ञात्वा । **प्रजानन्** - विवेकी जरामरणोपप्लुतोऽयं जनः **तदास्थः** - जरामरणाद्युपप्लुताप्सरः प्रभृतिविषय-विषयकास्थावान्, **क्व** - कथं भवेत्? इत्यर्थः । **अभिध्यायन्निति** । तत्रत्यान् **वर्णरतिप्रमोदान्** । **वर्णाः** आदित्यवर्णत्वादिरूपविशेषाः, **रतिप्रमोदाः** - ब्रह्मभोगादि-जनितानन्दविशेषाः, तान् सर्वान् **अभिध्यायन्** - निपुणतया निरूपयन् । **अनतिदीर्घे जीविते को रमेत** - अत्यल्पे ऐहिके चिरजीविते कः प्रीतिमान् स्यात् इत्यर्थः ।। २९ ।।

Ajīryatām - knowing the essential nature of the liberated who are free from old age and death. **prajānan** - discriminating; **jīryan martyaḥ** - this person who is afflicted with old age and death. **tadāsthaḥ** - having desire in objects such as Apsaras and others afflicted by old age, death and others. **kva** - how can he become that? That is the meaning. **abhidhyāyan** - **varṇāh** - particular forms such as the splendorous colour of Āditya. **ratipramodāḥ** - different kinds delight caused by the enjoyment of Brahman; all those. **abhidhyāyan** - examining them intelligently. who will become pleased with this worldly life which is very short? This is the idea.

यस्मिन् इति । **महति** - पारलौकिके **यस्मिन्** - मुक्तात्मस्वरूपे संशेरते, तदेव मे **ब्रूहि** । योऽयमिति **गूढम्** - आत्मतत्त्वम् **अनुप्रविष्टः योऽयं वरः, तस्मात् अन्यं नचिकेता न वृणीते** स्म इति श्रुतेर्वचनम् ।। ३० ।।

।। इति प्रथमावल्ली प्रकाशिका ।।

Yasmin about which. In which great, other worldly nature of the liberated soul they entertain doubts - Teach me that alone. yoyam Naciketas did not choose any boon other than this one which relates to the truth of the Ātman. This is the word or statement of the scripture.

Thus ends the translation of First Vallī

द्वितीया वल्ली

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषँ सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थात् य उ प्रेयो वृणीते ।। १ ।।

anyacchrēyō'nyadutaiva prēyastē
ubhē nānārthē puruṣam̐ sinītaḥ ।
tayōḥ śrēya ādadānasya sādhu
bhavati hīyatē'rthāt ya u prēyō vṛṇītē ।। 1 ।।

That which is good is verily different; that which is pleasant is indeed different. These two with different ends bind men. Good befalls him who chooses the good among them. But he who chooses the pleasant falls away from the supreme end.

द्वितीयावल्ली प्रकाशिका

एवं शिष्यं परीक्ष्य, तस्य मुमुक्षा स्थैर्यं निश्चित्य, तस्य उपदेशयोग्यतां मन्वानः मुमुक्षां स्तौति - **अन्यच्छ्रेयः** इति । अतिप्रशस्तं मोक्षवर्त्माऽपि अन्यत्; प्रियत्वास्पदं भोगवर्त्मापि अन्यत् । **ते** - श्रेयःप्रेयसी, परस्परविलक्षणप्रयोजने सती, **पुरुषं सिनीतः** - बध्नीतः । पुरुषं स्ववशताम् आपादयतः इत्यर्थः । **तयोः** इति । तयोर्मध्ये **श्रेय आददानस्य-**

Having tested the pupil thus and having decided about his firmness in the desire to liberate, considering his fitness for instruction Yama praises his desire for liberation. anyat śreya iti - the pathway to liberation is different and is highly praiseworthy. The way to enjoyment which is pleasant is different. Te - the two namely the good and the pleasant which lead to results that are distinct from each other. puruṣam sinītaḥ - bind. The meaning is that they make man subordinated to themselves. tayoḥ - between the two śreya ādadānasya - to one who endeavours for

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ।। २ ।।

śrēyaśca prēyaśca manuṣyamētastau
samparītya vivinakti dhīraḥ ।
śrōyō hi dhīrō'bhi prēyasō vṛṇītē
prēyō mandō yōgakṣēmādvṛṇītē ।। 2 ।।

The good and the pleasant approach man. Having considered them well, a sisemen discriminates. A wiseman prefers the good for the pleasant. But the non-intelligent one chooses the pleasent for the saoke of worldly prosperity.

मोक्षाय प्रयतमानस्य **साधु** - भद्रं **भवति** । यस्तु प्रेयो वृणीते, स पुरुषार्थाद्भ्रष्टो भवति । **उ** इत्यवधारणे ।। १ ।।

श्रेयश्च प्रेयश्चेति । श्रेयश्च प्रेयश्च मनुष्यं प्राप्नुवतः । **तौ** - श्रेयःप्रेयःपदार्थौ सम्यगालोच्य, नीरक्षीरे हंस इव पृथक्करोति । धिया रमते इति **धीरः** प्रज्ञाशाली, प्रेयोपेक्षया **अभि** - अभ्यर्हितं **श्रेय** एव वृणीते । मन्दमतिः योगक्षेमाद्धेतोः **प्रेयो** वृणीते । शरीरस्योपचयो **योगः**; **क्षेमः** परिपालनम् ।। २ ।।

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liberation; 'sādhu bhavati' - auspiciousness happens. He who chooses the pleasant, becomes deprived of the supreme object of life. 'u' indicates emphasis.

Śreyaśca preyaśca the good and the pleasant; manuṣyametaḥ approach the man. Tau - these two things; Samparītya vivinakti. Considering deeply the two things namely the good and the pleasant discriminates just like a swan discriminates water and milk. dhīraḥ - one who delights in his intellect, i.e., an intelligent man. preyasaḥ abhi - in preference to the pleasant chooses the good alone that is worthy. mandaḥ - an unintelligent person, yogakṣemāt vṛnīte' - chooses the pleasant. The development of the body is yoga; Its protection is kṣema.

स त्वं प्रियान् प्रियरूपाँश्च कामान् । अभिध्यायन् नचिकेतोऽत्यस्राक्षीः ।
नैताँ सृंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ।। ३ ।।

sa tvaṃ priyān priyarūpām̐śca kāmān
abhidhyāyan nacikētō'tyasrākṣīḥ ।
naitām̐ sṛṅkāṃ vittamayīmavāptō
yasyāṃ majjanti bahavō manuṣyāḥ ।। 3 ।।

O you Naciketas, who are such one, have discarded, after deep consideration the desirable things (like damsels and others) that are pleasant and are of delightful forms. You did not accept this path of wealth in which many men are lost.

दूरमेते विपरीते विषूची । अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं(तं) नचिकेतसं मन्ये । न त्वा कामा बहवोऽलोलुपन्त ।। ४ ।।

सत्वं प्रियानिति । तादृशः त्वं स्वतोरूपतश्च **प्रियान्** - काम्यमानान् स्त्र्यादीनित्यर्थः । दुःखोदर्कत्व-दुःखमिश्रत्वादिदोषयुक्ततया निरूपयन् त्यक्तवानसि इत्यर्थः । **नैताम् सृंकाम्** इति । **वित्तमयीम्** - धनप्रायाम्, **सृंकाम्** - कुत्सितगतिं मूढजनसेवितां **एतां** न अवाप्तवानसि । यस्याम् इति । स्पष्टोऽर्थः ।। ३ ।।

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sa tvam - you of that nature a priyān - objects that are being desired that are pleasant by themselves and by their forms such as women and others. abhidhyāyan atyasrākṣīḥ have discarded understanding as being associated with defects such as leading to sorrow and being mixed with sorrow. naitām sṛnkam Vittamayīm sṛnkām This low path of riches, that is followed by unenlightened people; **na avāptaḥ** - you have not taken up this path. yasyām etc., the meaning is clear.

dūramētē viparītē viṣūcī । avidyā yā ca vidyēti jñātā ।।
vidyābhīpsinaṃ(taṃ) nacikētasaṃ manyē ।
na tvā kāmā bahavō'lōlupanta ।। 4 ।।

These two known as ignorance and knowledge are far apart and mutually contradictory. I consider Naciketas as one that seeks knowledge. Many enjoyments did not tempt you.

दूरमेते इति । **या अविद्या इति ज्ञाता** - कामकर्मात्मिका, **या च विद्या इति ज्ञाता** वैराग्यतत्त्वज्ञानमयी, **एते दूरम्** - अत्यन्तम्, **विषूची** - विषूच्यौ भिन्नगती; परस्परविरुद्धे च । **विद्याभीप्सिनम्** - विद्यार्थिनम् । 'विद्याभीप्सितम्' इति पाठे आहिताग्न्यादित्वात् निष्ठान्तस्य परनिपातः; छान्दसत्वाद्वा **न त्वा कामा** इति । कामाः बहवोऽपि त्वाम् **न अलोलुपन्त** - श्रेयोमार्गाद्विच्छेदं न कृतवन्तः । विषयवशगो न भवसि इत्यर्थः । 'लुपसद'.........(पा.सू. ३-१-२४) इति यङन्ताल्लङ् । छान्दसो यलोपः । यङ्लुगन्ताद्वा छान्दसमात्मनेपदम्, अडभावश्च ।। ४ ।।

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yā avidyā iti jnātā - that which is known as nescience and which is of the form of action for fulfillment of desires. **'yā ca vidyeti jnātā'** - that which is known as knowledge which is of the form knowledge of reality without desire for any other thing. **'ete'** these two; **dūram** very much, altogether **viṣūcī** - are of opposite directions and are mutually contradictory. **vidyābhīpsinam** the seeker of knowledge. If the reading is **vidyābhīpsitam** the meaning is - one by whom knowledge is desired, in that case the past participle becomes the second member of the compound word as it is included in shitagnigana, or else it may be taken as Vedic usage. **na tvā kāma** - enjoyments though many; **'nā lolupanta'** - did not detract you from the path of the good. You are not subjected to enjoyments of objects. This is the meaning.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रभ्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्धाः ।। ५ ।।

avidyāyāmantarē vartamānāḥ
svayaṃ dhīrāḥ paṇḍitammanyamānāḥ ।
dandrabhyamāṇāḥ pariyanti mūḍhā
andhēnaiva nīyamānā yathā'ndhāḥ ।। 5 ।।

Being in the midst of ignorance and considering themselves as intelligent and learned, fools wander suffering pains (caused by old age deceases etc.) even as the blind are led by the blind.

'अविद्या या च विद्येति ज्ञाता' इत्युपात्तमार्गद्वये अविद्यामार्गं निन्दति - **अविद्यायाम्** इति । काम्यकर्मादिलक्षणायाम् अविद्यायां मध्ये, घनीभूत इव तमसि वर्तमानाः । स्वयमेव प्रज्ञाशालिनः शास्त्रकुशलाश्चेति मन्यमानाः । **दन्द्रभ्यमाणाः** - जरारोगादि-दुःखपीडिताः अविवेकिनः परिभ्रमन्ति । अन्यत् स्पष्टार्थम् । केचित्तु **दन्द्रव्यमाणाः** इति पाठमाश्रित्य विषयकामाग्निना द्रुतचित्ताः इत्यर्थं वर्णयन्ति ।। ५ ।।

Of the two paths mentioned in the previous mantra as 'avidyā yā ca vidyeti' God-Death denounces the path of ignorance of the form of interested actions as if in dense darkness svayam dhīrāḥ paṇḍitam manyamānāḥ - considering by themselves that they are intelligent and proficient in the śāstras dandrabhyamāṇaḥ' being tormented by sorrows such as decease and others. mūḍhaḥ - fools. pariyanti - wander. The meaning of the rest is clear. Some others resort to the reading dandravyamāṇāh and explain it as 'those whose minds are melted by the fire of desire for objects.

न सांपराय: प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुन: पुनर्वशमापद्यते मे ।। ६ ।।

na sāmparāyaḥ pratibhāti bālaṃ
pramādyantaṃ vittamōhēna mūḍham ।
ayaṃ lōkō nāsti para iti mānī
punaḥ punarvaśamāpadyatē mē ।। 6 ।।

The thought of the other world does not occur to one who is immature, inattentive and deluded by the desire for wealth. He who thinks that there is this world alone and not the other, comes again and again under my away.

न साम्पराय: इति । परलोकसाधनव्यापार:, अविवेकिनं प्रति न प्रकाशते । **प्रमाद्यन्तम्** - अनवहितमनस्कम् । **वित्तमोहेन मूढम्** - विषयाशावशीकृतमनोरथम् । **अयं लोको नास्ति** इति । अयमेव लोकोऽस्ति; परलोको नास्तीति मन्यमान:, मत्क्रियमाणयातना विषयो भवति इत्यर्थ: । व्यासार्यै:, 'संयमने त्वनुभूय' (ब्र.सू. ३-१-१३) इति सूत्रे अयं लोको नास्ति पर उत मानी ? इति पाठानुसारेण अयं च लोक: परश्च लोको नास्तीत्यर्थो वर्णित: ।

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na sāmparāyah pratibhāti bālam - the adoption of the means of the other world does not occur to an ignorant person **pramādyantam** - whose mind is not attentive **vittamohena mūḍham** - whose mind is (subjected to) controlled by desire for objects. **ayam loko nāsti para iti mānī** - he who thinks that there is this world alone and that the other world does not become the object of torture given by me. This is the meaning. Under the sūtra 'samyamane tvanubhūya' (VS III 1-13) Vyāsārya gives the meaning that this world as well as the other world do not exist, adopting the reading 'ayam loko nāsti para iti mānī' - In that case the words 'to him' are to be supplied. The word 'ca' also is to be supplied 'mānī' - the

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ।। ७ ।।

śravaṇāyāpi bahubhiryō na labhyaḥ
śṛṇvantō'pi bahavō yaṃ na vidyuḥ ।
āścaryō vaktā kuśalō'sya labdhā
āścaryō jñātā kuśalānuśiṣṭaḥ ।। 7 ।।

(The Supreme self is such) who is not gained by many even for the mere hearing, whom many cannot know even while hearing, of whom rare is on able expounder and rare is an able attainer and rare is he who knows him under the instruction of an adept.

तत्र पक्षे 'तस्य' इति शेषः पूरणीयः च शब्दश्च अध्याहार्यः । 'मानी' इत्यस्य दुर्मानीत्यर्थः । शिष्टपरिग्रहाभावात्, 'अयं लोको नास्ति' इत्यस्य उपपत्तिर्द्रष्टव्या । दुर्मानी पुनः पुनर्वशमापद्यत इति उत्तरत्र सम्बध्यते ।। ६ ।।

श्रवणायापि - इति । **यः** प्रसिद्धः परमात्मा सः अनेकैः पुरुषैः, श्रोतुमपि न लभ्यः इत्यर्थः । श्रवणलाभोऽपि महासुकृतफलमिति भावः । **शृण्वन्तोऽपि** इति । न हि श्रोतृणां सर्वेषाम्, परमात्मप्रतिपत्तिः सुलभेति भावः । **आश्चर्यो वक्ता** इति । अस्य

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arrogant. This is the meaning. The justification of the statement 'this world is not' is to be seen in the fact that there is the absence of acceptance of him by the well meaning people guided by the śāstra. The word 'durmānī' goes with the words 'punaḥ punaḥ vaśamāpadyate me'.

śravaṇāyāpi - that well known paramatman is not gained (for) even to be (being) heard by many people. This is the meaning. The idea is that even gaining the benefit of hearing of paramātman is the result of great merit. śṛṇvantopi. Tho knowledge of paramātman is not easy to gain (by) all those who hear. This is the idea. āścaryo vaktā - a clever

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ।। ८ ।।

na narēṇāvarēṇa prōkta ēṣa suvijñēyō bahudhā cintyamānaḥ ।
ananyaprōktē gatiratra nāsti aṇīyān hyatarkyamaṇupramāṇāt ।। 8 ।।

This supreme self is not easily knowable when taught by a person of inferior order because it is considered differently (by different expounders.) It cannot be known if it is not taught by another, as it is subtler than the subtle and beyond reason.

कुशलो वक्ता, कुशलः प्राप्ता च, दुर्लभः इत्यर्थः । **आश्चर्यो ज्ञाता** इति । कुशलेन अनुशिष्टा ज्ञाताऽपि आश्चर्यः ।। ७ ।।

न नरेणावरेणेति । अवरेण - अश्रेष्ठेन प्राकृतेन पाण्डित्यमात्र प्रयोजनवेदान्तश्रवणेन, **नरेण** - देहात्माभिमानिना, **एषः** - आत्मा, **सुविज्ञेयो न** भवति । कुतो हेतोः ? बहुधा चिन्त्यमानः । वादिभिः इति शेषः । **अनन्यप्रोक्ते गतिरत्र नास्ति । अनन्येन** -

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expounder and an adept attainer of Him are very rare. 'āścaryo jnātā' - knower of Him (it is stated in Gītā) is taught by an adept teacher is rare since of one thousand men, one rarely endeavours for realisation of those who have endeavoured and realised rarely one knows me as I am' is the meaning.

na nareṇa avareṇa - avareṇa by one who is less celebrated, by an ordinary person, by one whose listening to the upaniṣads has resulted in mere scholarship, nareṇa - by one who has the idea of the ātman in the body; eṣaḥ - this ātman. na suvijneyaḥ - is not well known. On account of what reason? bahudhā cintyamānaḥ - being considered in different ways by the several disputants - this is to be supplied. ananyaprokte'

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नोभूयान्नचिकेतः प्रष्टा ।। ९ ।।

naiṣā tarkēṇa matirāpanēyā
prōktā'nyēnaiva sujñānāya prēṣṭha ।
yāṃ tvamāpaḥ satyadhṛtirbatāsi
tvādṛṅnōbhūyānnacikētaḥ praṣṭā ।। 9 ।।

उच्यमानात्मनोऽनन्येन तदेकान्तिना ब्रह्मात्मसाक्षात्कारिणा, प्रोक्ते अत्र आत्मनि यादृशी अवगतिः, सा आत्मावगतिः अवरेण प्रोक्ते नास्तीत्यर्थः । यद्वा - **अत्र** - संसारे, **गतिः** - चङ्क्रमणं नास्तीत्यर्थः । यद्वा **अनन्यप्रोक्ते** - स्वयमवगते, **गतिः** - आत्मावगतिः, **नास्ति** इत्यर्थः । **अन्यप्रोक्ते** इति पाठे, अवरनरप्रोक्ते सति आत्मावगतिः नास्ति इत्यर्थः । ननु - येन केनचिदुपदिष्टेऽपि ऊहापोहशालिनः स्यादेव इत्यत आह - **अणीयान् ह्यतर्क्यमणु प्रमाणात्** । यतोऽणोरप्यणीयान् आत्मा, अतः तत्स्वरूपं तर्कागोचरम् ।। ८ ।।

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ananyena - by one who is not different from ātman, ie., by one for whom Brahman is the ultimate object and the means (by one who is singly devoted to the ātman) who has realised Brahman as his own self **prokte** - when the ātman is taught. **gatiḥ atra nāsti**- what understanding there will be that understanding of the ātman will not be there if it is taught by a person of inferior understanding. This is the meaning. **gatirnāsti** - or it means that there is no movement in samsāra or **ananya prokte** may mean - if it is not taught by another there will not be the understanding of the ātman. When the reading is taken as **anyaprokte** the meaning will be - there is no understanding of the ātman when it is taught by a person of inferior knowledge if it is said that (the knowledge of the) is certainly possible for one who is proficient in reasoning even when taught by whomsoever the reply is given as follows: **aṇiyān hi atarkyam aṇupramāṇa** - the soul is subtler than the subtle. So its nature is not known by reasoning.

O dearest one, this knowledge cannot be obtained through reasoning. Only when it is taught by another, it leads to sound knowledge (leading to liberation). You have attained that knowledge. You are of firm resolution. O Naciketas, may I have enquirers like you?

जानाम्यहँ शेवधिरित्यनित्यम् । न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ।। १० ।।

jānāmyahamँ śēvadhirityanityam
na hyadhruvaiḥ prāpyatē hi dhruvaṃ tat ।
tatō mayā nācikētaścitō'gniranityair
ḍravyaiḥ prāptavānasmi nityam ।। 10 ।।

तदेवाह - **नैषा तर्केण मतिः** इति । **एषा** - आत्मविषयिणी **मतिः**, तर्केण प्रापणीया न इत्यर्थः । अतः तर्ककुशलेनापि स्वयं ज्ञातुं न शक्या इत्यर्थः । **प्रोक्ताऽन्येनेति** । हे **प्रेष्ठ !** प्रियतम ! स्वस्मादन्येनैव गुरुणा, उपदिष्टैव **मतिः** - मोक्षसाधनाय भवति । का पुनः सा मतिः ? इत्यत्राह - **यां त्वमापः** इति । **याम्** - मतिम्, **त्वमापः** - प्राप्तवन् असि, सिषाधयिषिततया निश्चितवानित्यर्थः । **सत्यधृतिरसि** । **सत्या** - अप्रकंप्या धृतिः यस्य स तथोक्तः । **बत** इति अनुकम्पायाम् । **त्वादृगिति** । त्वादृशः शिष्यः अस्माकं भूयादित्यर्थः ।। ९ ।।

He says the same - **eṣā mati**- knowledge about the ātman. Tarkeṇa **na prāpaṇīyā** - is not attainable through reasoning the meaning is, it is not possible of being known by himself even by one who is adept in reasoning, **preṣṭa** - dearest one. Knowledge that is taught by a teacher other than one's own self, leads to the knowledge of the means of liberation. What again is that knowledge which you have got which you have decided to acquire. satyadrstihiasi you have one whose resolution is unshakable. The word bata indicates sympathy. tvādṛk - may we have disciples like you.

I know that wealth is not permanent that eternal is not attained through non-eternal things. The Naciketa fire was constructed by me with transitory things. I have attained the eternal (knowledge leading to the imperishable goal)

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्त्राक्षीः ।। ११ ।।

kāmasyāptiṃ jagataḥ pratiṣṭhāṃ
kratōrānantyamabhayasya pāram ।
stōmaṃ mahadurugāyaṃ pratiṣṭhāṃ
dṛṣṭvā dhṛtyā dhīrō nacikētō'tyasrākṣīḥ ।। 11 ।।

पुनरपि तुष्टः आह - **जानाम्यहं** इति । **शेवधिः** - निधिः, कुबेराद्यैश्वर्यम् । एवञ्जातीयकं कर्मफललक्षणम् अनित्यमिति जानामि । **न ह्यध्रुवैः** इति । **ध्रुवं तत्** - आत्मतत्त्वम् । **अध्रुवैः** - अनित्यफलसाधनभूतैः अनित्यद्रव्यसाध्यैर्वा कर्मभिः इत्यर्थः । **ततो मयेति** । एवं ज्ञातवता मया, ब्रह्मप्राप्तिसाधनज्ञानोद्देशेन अनित्यैः इष्टकादिद्रव्यैः नाचिकेतोऽग्निश्चितः । तस्माद्धेतोः नित्यफलसाधनं ज्ञानं प्राप्तवानस्मि इत्यर्थः । अतः ब्रह्मप्राप्तेः ज्ञानैकसाध्यत्वस्य न विरोधः ।। १० ।।

Death being pleased said again- śevadhi - treasure. The lordship of Kubera and others I know that lordship of this kind which is of the nature of the fruits of action, is not eternal. Dhruvam tat - the truth of the ātman which is eternal. adhruvaiḥ- by karmas that are the means of non-eternal results or that are achieved through non-eternal things. This is the meaning. Tato mayā - by one who had known thus the fire-altar meaning. Tato mayā - by one who had known thus the fire-altar Naciketa was kindled with non- eternal things like bricks and others with the purpose of gaining knowledge that leads to the attainment of Brahman on account of this reason I have gained knowledge that is the means to the eternal result, therefore there is no contradicition to the fact that attainment of Brahman is achieved through knowledge alone.

O Naciketas, perceiving on one hand the attainment of desires related to the several worlds - The results of karma, and also perceiving on the other hand the far shore of fearlessness and endlessness and the host of great qualities (like sinlessness etc.,) eternality and fame, you have rejected the desirables, O wise one, with firmness.

'त्वादृङ्नो भूयान् नचिकेतः प्रष्टा' इति पूर्वमन्त्रोक्तं नचिकेतसः श्रवणाधिकारं विवृणोति - **कामस्याप्तिम्** इति । **क्रतोः** - कर्मणः, **प्रतिष्ठाम्** - फलभूताम्, **जगतः कामस्याप्तिम्** - चतुर्मुखस्थानपर्यन्तसर्वलोकसम्बन्धिस्त्र्यादिविषयात्मककामप्राप्तिं च दृष्ट्वा, मोक्षस्वरूपमाह **आनन्त्यमभयस्य पारम्** इत्यादिना । अविनाशित्वम्, अत्यन्तनिर्भयत्वम्, अपहतपाप्मत्वसत्यसंकल्पत्वादिमहागुणगणरूपस्तोमं **उरु** - कीर्तिं च, स्थैर्यञ्च मोक्षगतं **दृष्ट्वा** लौकिकान् कामान् प्रज्ञाशालित्वात् त्यक्तवानसि इत्यर्थः । यद्वा मोक्षरूपपरमात्मस्वरूपे एव सर्वकामावाप्तिं, तत्रैव सकलजगदाधारत्वं क्रतोः अनन्तफलरूपताञ्च इत्येवं सर्वं परमात्मविषयतया योजनीयम् ।। ११ ।।

The competence of Naciketas to listen to this truth, which was pointed out in the mantra 'mayā questioner like thee come to me' etc, is described 'kartah' of the karma (sacrifice) 'pratiṣṭham'- which is the fruit; **jagataḥ kāmasyāptim** seeing the fulfillment of desires for objects of the form of women etc, related with all the worlds up to the abode of Brahma. Now he speaks of the nature of liberation with the words **ānantyam abhayasya pāram** etc. - the meaning is as follows- seeing the group of hosts of great qualities like indestructibility. absolute fearlessness, freedom from sin, True will and others as well as fame and stability belonging to liberation, you have discarded worldly desires as you are endowed with wisdom. Or the attainment of all desires is in the nature of Paramātman alone which is of the form of liberation and also as the fact of being the ground of all this universe and the fact of the form of infinite results of sacrifice is in the Paramātman alone. All these attributes can be construed as relating to Paramātman.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ।। १२ ।।

taṃ durdarśaṃ gūḍhamanupraviṣṭaṃ
guhāhitaṃ gahvarēṣṭhaṃ purāṇam ।
adhyātmayōgādhigamēna dēvaṃ
matvā dhīrō harṣaśōkau jahāti ।। 12 ।।

A wise man discards pleasures and sorrows after realising that Supreme self, difficult to be perceived, hidden in the cave of the heart, that has entered the heart and that is residing there as the indwelling principle, through the realisation of one's own self (through meditation)

तृतीयं प्रश्नं प्रतिवक्ति - **तं दुर्दर्शम्** इत्यादिना मन्त्रद्वयेन । **दुर्दर्शम्** 'श्रवणायापि बहुभिर्यो न लभ्यः' (क.उ.२-७) इत्युक्तरीत्या द्रष्टुमशक्यम्, **गूढम्** - तिरोधायककर्मरूपाविद्यातिरोहितम्, सर्वभूतानुप्रविष्टम्, **गुहाहितम्** - हृदयगुहावर्तिनम्, **गह्वरेष्ठम्** - आत्मान्तर्यामिणम्, **पुराणम्** - अनादिम्, **अध्यात्मयोगाधिगमेन** - विषयेभ्यः प्रतिसंहृत्य चेतस आत्मनि समवधानम् 'अध्यात्मयोगः, यच्छेद्वाङ्मनसी प्राज्ञः' (क.उ.३-१३),

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God-death answers the third question with the two mantras beginning with tam durdarśam etc. Durdarśam Impossible to be seen as pointed out in the statement 'who is not gained by many even to be heard'. gūḍham - who has entered into all entities but who is covered by avidyā of the form of karma that (leads to covering) obscures. Guhāhitam - who is residing in the cave of the heart. gahvareṣṭham - the inner controller. Purāṇam the beginningless. **ādhyātmayogādhigamena** adhyātmayoga or concentration on one's self is placing of the mind (after withdrawing it from the objects) in the ātman. This will be said further as

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतँ सद्म नचिकेतसं मन्ये ।। १३ ।।

ētacchrutvā samparigṛhya martyaḥ
pravṛhya dharmyamaṇumētamāpya ।
sa mōdatē mōdanīyaṃ hi labdhvā
vivṛtam̐ sadma nacikētasaṃ manyē ।। 13 ।।

Having heard this and having pondered over the same, a man attains the subtle self after abandoning his body and others, that are results of karmas. He enjoys achieving the enjoyable. I consider that the abode of Brahman is open to Naciketas.

'यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह' (क.उ.६-१०) इत्यादिना वक्ष्यमाणः । तेन योऽयम् अधिगमः जीवात्मज्ञानम्, तेन हेतुना **देवम्** - परमात्मानं, **मत्वा** - ध्यात्वा इत्यर्थः । जीवात्मज्ञानस्य परमात्मज्ञानहेतुत्वादिति भावः । **हर्षशोकौ** - विषयलाभालाभप्रसक्त हर्षशोकौ **जहाति** इत्यर्थः ।। १२ ।।

एतच्छ्रुत्वा संपरिगृह्येति । एतत् - आत्मतत्त्वम् - **श्रुत्वा सम्परिगृह्य** - मननादिकं कृत्वा इत्यर्थः । **धर्म्यम्** - कर्मसाध्यं शरीरादि, **प्रवृह्य** - पृथक्कृत्य परित्यज्य इत्यर्थः ।

'a wise man should put his speech into his mind' 'when the five sense organs along the mind are still' etc. tena by that means of the form of the knowledge of the jīvātman which is thus gained. Devam matvā knowing the Paramātman. This is the meaning. As the knowledge of the individual soul is the cause of the knowledge of Paramātman, this is the idea. Harṣaśokou jahāti - the meaning is that he gives up joy and sorrow on account of the attainment or non-attainment of the objects of the sense.

etat śrutvā - Listening to this reality of the ātman, that means having done reflection and others. dharmyam - body and others that

एतम् - स्वात्मभूतम्, **अणुम्** - सूक्ष्मतया चक्षुराद्यगोचरम् 'अणीयान् ह्यतर्क्यम्' (क.उ.२-८) इति निर्दिष्टं परमात्मानम्, देशविशेषे प्राप्य, **सः** - विद्वान्, **मोदनीयम्** - प्रीतिविषयम् अपहतपाप्मत्वादिगुणाष्टकविशिष्टं स्वस्वरूपं लब्ध्वा, **मोदते** - आनन्दी भवति इत्यर्थः. । 'एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परञ्ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते, (छां.उ.८-३-४) 'स तत्र पर्येति जक्षत् क्रीडन् रममाणः' (छां.उ.८-१२-३) इति श्रुत्यर्थोऽत्र अनुसन्धेयः । एवं प्रश्नोत्तरमुक्त्वा, नचिकेतसं मोक्षार्हत्वेन स्तौति **विवृतं सद्मेति** । नचिकेतसं प्रति ब्रह्मरूपं धाम विवृतद्वारं प्रवेशार्हं मन्ये इत्यर्थः ।· 'तस्यैष आत्मा विशति ब्रह्मधाम' (मुं.उ.३-२-४) इति श्रुतेः ।

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results of karma. pravṛhya - having separated; that means having discarded. etam this ātman of one self. **aṇum** that is not visible to the eye and others on account of its subtlity. That means the Paramātman who is described as subtler and beyond the scope of reason' etc, āpya - attaining Him in a particular place saḥ that knower; **modanīyam labdhvā** enjoyable; attaining his own real nature which is qualified by the eight qualities such as sinlessness etc. And which is an object of his delight. modate - becomes delighted. The meaning of scriptural statement this jīvātman, passing out of this body and attaining that supreme light shines out manifesting its own nature' (C.U.8-3-4) There he moves about eating, sporting and enjoying (ch.8-12-3) is to be considered here. Having thus answered the question God Death praises Naciketas as one who is fit for liberation. vivṛtam sadma - I consider that the abode of the form of Brahman is open for Naciketas fit for being entered by him. This is the meaning as there is the scriptural text. 'This ātman of his enters the abode of Brahman (Mu.Up.3-2-4)

ननु 'ब्रह्मजज्ञं देवमीड्यं विदित्वा' (क.उ.१-१७) इति श्रुत्यैकार्थ्याय, 'अध्यात्मयोगाधिगमेन मत्वा' (क.उ.२-१२) इत्यत्रापि, परमात्मात्मक जीवः प्रतिपाद्यताम् । ततश्च, 'तं दुर्दर्शम्' (क.उ.२-१२) इति पूर्वखण्डोऽपि, जीवपर एवास्तु । ततश्च 'श्रवणायापि बहुभिर्यो न लभ्यः' (क.उ.२-७) इति पूर्वसन्दर्भोऽपि, परिशुद्धजीवस्वरूपपर एवास्तु । ततश्च आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ।। (भ.गी.२-२९) इति परिशुद्धात्मविषयगीतावचनैकार्थ्यमपि उपपद्यत इति चेत् -

न; 'ब्रह्मजज्ञम्' इति मन्त्रे ब्रह्मज्ञत्वरूपप्रक्रमश्रुतजीवलिङ्गबलेन चरमश्रुतदेवशब्दस्य देवात्मकत्वरूपार्थाश्रवणेऽपि, 'तं दुर्दर्शम्' (क.उ. २-१२) इति मन्त्रे तादृशजीवलिङ्गाभावेन

Objection:

It may be argued that the individual soul having the Supreme self as its self be meant (in the statement 'adhyātmayogādhigamena matvā') also for keeping accord with the passage 'brahmajajnam devam īḍyam viditvā', in the event of which the former part of the previous mantra 'tam durdarśam' may be taken as signifying the individual soul. Then let the mantra 'śravaṇāyāpi bahubhiḥ yo na labhhyaḥ' in the former context refer to the nature of the purified individual soul. Then it will be in accordance with the passage of the Gītā 'Āścaryavat paśyati......... kaśit' etc, relating to the purified individual soul.

Answer

We answer it is not so. Though in the mantra 'Brahmayajna' on the strength of the sign of the individual self of the form of being born from Brahman (mentioned in the beginning) The word 'deva' mentioned at the end is taken to signify one who has the Lord as his self, there is no need for taking the word 'deva' in the mantra 'tam durdarśam' etc. To mean one who has the lord as his self, as there is the absence of such characteristic of the individual soul here. Having this view alone the

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात् कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ।। १४ ।।

anyatra dharmādanyatrādharmādanyatrāsmāt kṛtākṛtāt ।
anyatra bhūtācca bhavyācca yattatpaśyasi tadvada ।। 14 ।।

Tell me that which you verily see as other than dharma (the means or upāya) other than adharma (the goal or upāya), other than that which is done and other than that which is not done, and other than the past as well as the future.

देवम् इत्यस्य देवात्मकम् इति अर्थाश्रयणायोगात् । एतदेवाभिप्रेत्य भगवता भाष्यकृता 'गुहां प्रविष्टौ.....' (ब्र.सू. १-२-११) इति सूत्रे परमात्मनस्तावत् 'तं दुर्दर्शं गूढमनुप्रविष्टम्' (क.उ. २-१२) इति गुहाप्रवेशो दृश्यते इत्युक्तम् । तथैव अयं मन्त्रः परमात्मपरतया व्यासार्यैरपि विवृतः । 'गह्वरेष्ठम्' इति पदेन तु, परमात्मनः गह्वरशब्दित दुर्विज्ञेयपरिशुद्धात्मस्वरूपशरीरकत्वमपि उक्तम् । इयांस्तु विशेषः - 'ब्रह्मजज्ञम्' इति मन्त्रे परमात्मात्मकपरिशुद्धजीवस्वरूपं प्रतिपाद्यते; 'तं दुर्दर्शम्' इति मन्त्रे तु - जीवशरीरकपरमात्मस्वरूपं प्रतिपाद्यते इति, न तयोः ऐकार्थ्यहानिः ।। १३ ।।

Bhāṣyakāra has mentioned under the sūtra 'guhām praviṣṭau.....' (1-2-11) that the entry into the cave of the heart by the Paramātman is seen in the mantra is explained by Vyāsārya also as referring to the Paramātman. The fact of the Paramātman having the nature of the purified soul, difficult to the known mentioned here as 'gahvara', as his body, is mentioned by the word 'gahvareṣṭham'. This much is the difference. In the mantra brahmayajna the nature of the purified individual soul having Paramātman as its self is described. But in the mantra 'tam durdarśam' the nature of Paramātman having the individual soul for its body is described. There is no harm done to identity in meaning.

'न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत्' (क.उ.२-१०), 'एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य । स मोदते मोदनीयं हि लब्ध्वा' (क.उ.२-१३), 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (क.उ.२-१२) इति प्रदेशेषु धर्मफलविलक्षणतया ज्ञानसाध्यतया प्राप्यतया निर्दिष्टस्य प्राप्यस्य स्वरूपं च, उक्तप्रदेशेष्वेव धर्मविलक्षणतया मत्वा इति प्रतिपन्नस्योपायस्य स्वरूपञ्च, 'धीरो हर्षशोकौ जहाति' इत्यत्र धीर इति प्रतिपन्नस्य प्राप्तुश्च स्वरूपं च शोधयितुं पृच्छति 'अन्यत्र धर्मादन्यत्राधर्मात्' इत्यादिना ।

ननु भाष्ये - 'देवं मत्वा' (क.उ.२-१२) इत्युपास्यतया निर्दिष्टस्य प्राप्यभूतस्य देवस्य, अध्यात्मयोगाधिगमेन इति वेदितव्यतया निर्दिष्टस्य प्राप्तुः प्रत्यगात्मनश्च, 'मत्वा

Naciketas asks further God Death for ascertaining the nature of (the goal that which has to be attained) which was taught (as distinct from the fruit of karma, which was to be achieved through knowledge) to the attained in the mantras such as 'nahyadhruvaih prāpyate hi dhruvam tat', 'etat śrutvā samparigṛhya Martyaḥ pravṛhya dharmyamanumetam āpya sa modate modanīyam hi Labdhvā', 'adhyātmayogādhigamena devam matva dhiro harṣaśokau jahāti, and the nature of the means of attainment which was indicated by the word 'matvā' that it should be pondered over as distinct from karma and the nature of the attainer which was indicated as 'dhīro harṣaśokau jahāti', - by this mantra 'anyatra dharmāt etc.'

It may be objected thus- 'when it is expounded in the Bhāṣya (of Śrī Rāmānuja) that Naciketas asked again for getting a clear knowledge (1) the nature of God to be attained and mentioned as the prāpya, the object of meditation by the passage 'devam matvā', and of (2) the individual soul attainer mentioned as one to be known in the passage 'adhyātmayogādhigamena and of (3) the meditation upon Brahman and

धीरो हर्षशोकौ जहाति' (क.उ.२-१२) इति निर्दिष्टस्य प्राप्तुः इत्युच्यते इति चेत्, मैवं वोचः - 'अध्यात्मयोगाधिगमेन' इति वेदितव्यतया निर्दिष्टस्य ब्रह्मोपासनस्य च स्वरूपशोधनाय, पुनः पप्रच्छ **अन्यत्र धर्मादिति** इत्युक्तेः, कथं तद्विरुद्धतया 'धीर' इति निर्दिष्टस्य प्राप्तुः निर्दिष्टम् आत्मशब्दवाच्यं प्रजापतिविद्याप्रतिपन्नम् उपास्यं प्राप्यभूतं परिशुद्धस्वस्वरूपमेव । अतः तस्यापि प्राप्यनिर्देशकत्वमेव । वस्तुगत्या तस्य प्राप्तुरभिन्नत्वात्, 'प्राप्तुः प्रत्यगात्मनश्च' इति भाष्यम्, न विरोत्स्यते । अतः 'प्रथमं तावत् प्राप्तुः प्रत्यगात्मनः' स्वरूपमाह - 'न जायते म्रियते वा विपश्चित्' (क.उ.२-१८) इति इत्युत्तरभाष्यमपि न विरोत्स्यते । न हि 'न जायते म्रियते वा विपश्चित्' इति मन्त्रप्रतिपाद्यस्य विपश्चिच्छब्दितपरिशुद्धस्वरूपस्य, प्राप्तृरूपतोपपत्तिः । 'आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः' (क.उ.३-४), 'विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' ।।

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pointed out in the passage 'matvā dhīro harṣaśokau jahāti', how could it be said in contradiction to it that the word 'dhīra' signifies the 'prāpta' in the attainer.

To this we reply thus - 'do not say so. That which is signified by the word ātman and which is taught to be known in the text 'adhyātmayogādhigamena' is only the purified form of the jīvātman which is to be attained and which is known as (the object of meditation) one to be meditated upon in the context of prajāpati vidyā. Therefore that (pure state of the self) also is instructed as what is more attained. As it is in reality not different from the attainer the statement in the Bhāṣya 'prāptuḥ pratyagātmanaśca' is not contradictory. Therefore the further statement of the Bhāṣya, 'to begin with the taught the nature of the pratyagātman as 'na jāyate mriyate vā vipaścit' also is not in contradiction. Further the pure nature (of the ātman) signified by the term 'vipaścit' is of the form of the prāptā' or attainer, because that form which is taught in the passages ātmendriyamanoyuktam bhoktetyāhuh manīṣiṇah' 'vijnānasārathiryastu manaḥ pragrahavān naraḥ sodhvanaḥ pāramāpnoti tad Viṣṇoḥ paramam

(क.उ.३-९) इति मन्त्रप्रतिपाद्यस्यैव प्राप्तृरूपत्वात् । तथैव 'विशेषणाच्च' (ब्र.सू.१-२-१२) इति सूत्रभाष्ये प्रतिपादितत्वात् । अत एव प्राप्यप्राप्त्रैकाधिकरण्यनिर्देशपरे गुहामन्त्रे, छायातपौ इत्यत्र अज्ञत्ववाचिना छायाशब्देन निर्देशो दृष्टः; न तु विपश्चिच्छब्देन । अतः यथोक्त एवार्थः ।

अयं मन्त्रः व्यासार्यैः 'त्रयाणाम्......' (ब्र.सू.१-४-६) इति सूत्रे विवृतः - **धर्मः** उपायः । **धर्मादन्यत्र** - प्रसिद्धोपायविलक्षण उपायः इत्यर्थः । **अधर्मः** - धर्मेतर उपेयः । **अधर्मादन्यत्र** - प्रसिद्धसाध्यविलक्षणं फलमित्यर्थः । अस्मात् इति बुद्धिस्थः तत्साधको विवक्षितः । स एवोपेता । स हि प्रसिद्धोपेतृसाधकविलक्षणः, साधकावस्थायाम्

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padam' is the form of the attainer. In the Śrī Bhāṣya this is explained only thus under the sūtra 'viśeṣaṇācca' (1-2-12). For the same reason in the 'guhā mantra' (1-13) referring to 'chāyā' and 'ātapa' which denote the same piece of residence of the attainer and the one to be attained, it is seen that the individual soul is referred as 'chāyā' which means the unintelligent-but not by the word 'vipaścit'. Therefore the meaning is only as explained above.

This mantra is explained by Vyāsārya under the sūtra 'Trayāṇām' (1-4-6), 'dharmaḥ'- means. 'dharmādanyatra' that which is distinct and different from the well known means. 'adharmaḥ'- the one which is different from dharma ie., that which is to be attained. adharmādanyatra the result which is different from the well known object of attainment. asmād- by this the aspirant after that who is in the mind is meant. He himself is the attainer. He is different from the well known aspirant-attainer (who performs sacrifices for attaining results) because of the fact that he is disinterested in any other results during the stage of his practising yoga and as he will be endowed with the nature of being qualified by the

इतरफलविरक्तत्वात्, फलदशायाम् आविर्भूतगुणाष्टकविशिष्टस्वरूपत्वाच्च । **कृताकृतादिति** धर्मादीनां विशेषणम् । कृताकृतात् धर्मादेर्विलक्षणं **भूताच्च भव्याच्च** धर्मादेर्विलक्षणं यदित्यर्थः इत्येकां व्याख्यां कृत्वा, तस्मिन् पक्षे तु कृताकृतात् भूताद्भव्याच्च धर्मादन्यत्र, तादृशादधर्मादन्यत्र, तादृशादस्माच्चान्यत्र इति अन्यत्रशब्दत्रयेणैव उपपत्तौ, 'अन्यत्र भूताद्भव्याच्च' इत्यन्यत्रशब्दवैयर्थ्यम्, उपायस्य कालत्रयपरिच्छिन्नतया तत्र कालत्रयपरिच्छिन्न-वैलक्षण्यानन्वयं च पर्यालोच्य, यद्वा इत्यादिना अपरा व्याख्या कृता । तदुच्यते - यद्वा धर्मादधर्माच्च अन्यत्र इति उपासनप्रश्नः; पुण्यपापरूपसाधनविलक्षणत्वात् उपासनस्य, कृताकृतात् भूतात् भव्याच्चान्यत्र यत् इति कालापरिच्छिन्नमुपेयं पृष्टम् । उपेतुरपि

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eight qualities that manifest in him at the time of his attaining the ultimate result (of yoga) 'kṛtakṛt' is the attribute of Dharma and others. The meaning is that which is different from Dharma (means) and others which are done and not done and which is different from Dharma and others past and future.

Having commented upon this passage thus and having considered the superfluity of the word 'anyatra' in 'anyatra bhūtācca bhavyācca' as the word 'anyatra used three times as in 'kṛtākṛtāt bhutādbhavyācca dharmādanyatra' 'adharmādanyatra' of that nature, and taddharmādan-yatra ?' would be quite sufficient and also having considered the fact that the means (upāya) that is limited by the three points of time past, present and future cannot be referred to as distinct from the limitation of time, Vyāsārya gives another interpretation for this passage beginning with 'or else'. That will be stated now. 'dharmāddharmāccanyatra yat' relates to the question of meditation or upāsana as upāsana is distinct from means of the form of puṇya and pāpa. In the passage 'kṛtākṛtāt bhūtācca bhavyāccanyatra yat' an enquiry is made about the 'upāya' or object of attainment which is not conditioned by time. The question of the 'upetā'

चेतनस्य नित्यत्वात्, प्राप्यान्तर्भावाच्च, तत एव तस्यापि तन्त्रेण प्रश्नः । तदन्तर्गतं च प्राप्तुः स्वरूपम् इति हि वक्ष्यते । तत्र (त्रय इति ?) यत्तच्छब्दौ त्रितयपराविति भावः इति ।

ननु अस्मिन्नपि पक्षे प्रष्टव्यद्वयपरत्वाश्रयणमपि क्लिष्टमेव; अन्यत्र धर्मादन्यत्राधर्मादिति प्रक्रमस्थान्यत्रशब्दद्वयसामानाधिकरण्यवत् अन्यत्रास्मात्कृताकृतात्, अन्यत्र भूतादित्युपरितनान्यत्रशब्दद्वयस्यापि सामानाधिकरण्यस्यैव प्रतीतेः । यदि तत्र धर्माधर्मविलक्षणं यच्च, कालत्रयपरिच्छिन्नविलक्षणं यच्च इति च शब्दद्वयम् अश्रोष्यत, तदा. अन्यत्र शब्दयुगद्वयस्य स्वरसतः प्रतीतं सामानाधिकरण्यम्, पर्यत्यक्ष्यत । अतः प्रक्रमरीत्यनुसारिप्रतीतसामानाधिकरण्यभङ्गे कारणाभावात्, अन्यत्र धर्मादन्यत्रा-धर्मादित्ययमप्यंशः प्राप्यब्रह्मपर एवाऽस्तु ।

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or the cetana who is the attainer is also included in the 'prāpya' as he is also eternal. It will be said that the nature of the attainer is also included in it. There the words 'yat' and 'tat' are relating to the three (namely the attainer, the attainable and the means of attainment).

Even in respect of this interpretation, it may be objected, that resorting to the position of two things to be asked is also difficult. Because of the fact that the double usage of the word 'anyatra'- in the passage 'anyatrāsmāt kṛtākṛtāt anyatra bhūtāt' etc. which is obtained after the earlier passage 'anyatra dharmāt anyatrādharmāt' appearing in the beginning where the two words 'anyatra' and anyatra' are in co-ordination also suggests of only co-ordination. If there were the usage of the word 'ca' twice as and that which is distinct from dharma and adharma' and that which is distinct from the three times', then the co-ordination naturally seen between pairs of the words 'anyatra' used twice could be given up. As there is no reason to break co-ordination known (found in the beginning) according to the way of commencement let even this factor asked by 'anyatra dharmāt anyatra adharmāt' also relate to Brahman the attainable.

न च 'नायमात्मा प्रवचनेन लभ्यो न मेधया' (क.उ.२-२३) इति उपायविशेष-प्रतिवचनदर्शनेन उपायविशेषप्रश्नस्यापि अत्रैव अन्तर्भाव्यतया च शब्दाभावोऽपि अन्यत्र शब्दयुगद्वयस्य सामानाधिकरण्यं भञ्जनीयम् इति चेन्न; प्रतिवचनेऽपि 'नायमात्मा प्रवचनेन लभ्यः' इति प्रीतिरूपापन्नज्ञानैकलभ्यत्वलक्षणप्राप्यधर्मविशेषोपदेशस्यैव दर्शनेन उपायप्रधानप्रतिवचनादर्शनात् । 'नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात्' (क.उ.२-२४) 'यस्त्वविज्ञानवान् भवति अमनस्कः सदाऽशुचिः । न स तत्पदमाप्नोति' (क.उ.३-७) इति प्रतिवचनदर्शनादन्यत्र धर्मादन्यत्रेति प्रसिद्धोपायविरोधिप्रश्नः इत्यपि किं न स्यात्? प्राप्यस्य प्रीतिरूपापन्नज्ञानैकोपायकत्वकथनेन, उपाये प्रीतिरूपापन्नत्वरूपविशेषः फलिष्यति इति चेत्; फलतु नाम । न एतावतोपायस्य प्रश्नप्रतिवचनप्रधानविषयत्वम् वक्तव्यम् इत्यस्ति ।

If it is said (by the object or of the objector) even in the absence of the word 'ca' (and) the co-ordination of the word 'anyatra' used four times should be (rejected) since the question of the particular upāya (means of attainment) is included here on account of the reply in respect of the upāya is seen in the mantra 'nāyamātmā pravacanena labhyo na medhayā we reply that it is not so. Even in the reply there is not seen a reference chiefly to the means, as there is seen the teaching alone in respect of a particular quality of the prāpya or attainable that is (of the form of) the attainability only through such knowledge of the form of love as seen in the passage 'nāyamātmā pravacanena labhyo'- otherwise since there is seen a reply such as 'nāśānta manaso vāpi 'prajnānenainamāpnuyāt' Yastvavijnānavān bhavati amanskaḥ Sadāśūciḥ, na sah tatpadamāpnoti, why should not the question 'anyatra dharmādanyatra' refer to the opposite of the well known upaya? It is said that by virtue of the statement of the upāya which is of the sole nature of knowledge of the form of love as the means to the prāpya, it will result in saying that the means must have the particular characteristic of the form of love, we reply let it be so. By this alone there is no need to say that the question and answer have reference chiefly to the meaning.

किं देवदत्तभवनम्? इति प्रश्नस्य वा, बहुचम्पकालंकृतनिष्कुटं द्वारोपान्तलिखित-शङ्खचक्रपद्मकं देवदत्तभवनम् इति तत्प्रश्नप्रतिवचनस्य वा, निष्कुटद्वारोपान्तप्रधानकत्वं कश्चिदभ्युपैति । अतः अन्यत्रधर्मादन्यत्राधर्मात् इत्यपि अन्यत्रशब्दचतुष्टयसामानाधिकरण्य-लिप्सया, धर्माधर्मसाध्यविलक्षणब्रह्मविषय एवायम् इति चेत् -

अत्रोच्यते - असौ देवदत्तादुत्पन्नो न भवति; अपि तु यज्ञदत्तात् इति वाक्यं श्रुत्वा, देवदत्तादन्यं यं पश्यसि तं मे ब्रूहि इति प्रवृत्तस्य प्रतिवचनस्य, देवदत्तान्ययज्ञदत्तपरत्ववत्, लक्षणया देवदत्तपुत्रान्यप्रश्नपरत्वस्याप्रतीतेः; तद्वत् कर्मसाध्यं न;अपि तु ज्ञानसाध्यम् इति उपदेशानन्तरप्रवृत्तस्य धर्मादन्यत्र इति प्रश्नस्य,

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No one does accept either the question 'which is Devadatta's house'? Or the answer to it that is Devadatta's house which has garden having many champaka trees and with conch, discus and lotus marked on the sides of the doorway' refers chiefly to the garden or the sides of the doorway. Therefore even in the text 'anyatra dharmādanyatrādharmāt', in order to arrive at co-ordination of the word 'anyatra' used four times, the text refers only to Brahman that is distinct from the result of Dharma and Adharma.

Siddhānta

We answer the above objection as follows:

After hearing the statement 'this is not born of Devadatta but is born of Yajnadatta' one replies' tell him whom you see to be different from Devadatta'- Here this question does not relate to one different from the son of Devadatta by indicatory sense as it is a quetion referring to Yajnadatta who is different from Devadatta. In the same way it is reasonable that the question 'dharmādanyatra' should relate to the fact of upāyatva of Jnāna which different from Dharma (karma) as it has come

धर्मविलक्षणज्ञानरूपोपायपरत्वमेव युक्तम्; न तु धर्मशब्दलक्षणया धर्मसाध्यविलक्षण-ब्रह्मपरत्वम् । तथा अधर्मादन्यत्र इत्यत्रापि सामानाधिकरण्येन उपायपरत्वमेव निश्चितम् । कालत्रयपरिच्छिन्नविलक्षणवाचके उपरितनान्यत्रशब्दद्वये कालत्रयापरिच्छिन्नोपायपरामर्शा-सम्भवात्, सामानाधिकरण्यभङ्गेन प्राप्यपरत्वमेव युक्तम् । नीलो दीर्घो रक्तो ह्रस्वः कः ? इत्युक्ते, नीलदीर्घपदयोः अविरोधात्, सामानाधिकरण्यं सिद्ध्यति । रक्तह्रस्वयाश्च परस्पराविरोधात्, सामानाधिकरण्यं सिद्ध्यति । न तु चतुर्णां च शब्दाभावेऽपि सामानाधिकरण्यं दृष्टम् । अपि तु पुरुषद्वयप्रश्नपरत्वमेव । एवम् इहापि यच्छब्दान्वित चशब्दद्वयाभावेऽपि, न सामानाधिकरण्यम् अवगाह्यते । अस्तु वा भवदुक्तरीत्या सामानाधिकरण्यम्; अथापि प्रश्नप्रतिवचनयोः, द्वितीयव्याख्यायां उपेयप्रश्ने उपेत्रन्तर्भाववत्,

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after the teaching. 'it is not the result of karma but it is achieved through jnānam. It never refers to Brahman which is different from the result of Dharma through the indicatory sense of word dharma. In the same way even in the passage 'adharmādanyatra' it is determined by co-ordination that it relates to the 'upāya' alone. In respect of the word 'anyatra' used twice subsequent by signifying that which is different from that limited by the three kinds of time it is reasonable to point - that it relates to the 'prāpya' alone by rejecting co-ordination as it is not possible for it to refer to the upāya which is not conditioned by the three fold time. When it is asked 'who is the black-tall red-short co-ordination between black and tall will be possible as there is no contradiction. Due to non-contradiction there will be co-ordination between red and short. In spite of the absence of the word 'and' co-ordination is not seen between all the forms. But they are only questions relating to two persons. Even so, here also as the word 'and' is not used twice co-ordination is not to be accepted. Or let there be co-ordination even according to your statement. Even then since according to the second interpretation the 'upāya' or the means is included in the question relating to the 'upāya' and the 'upeta' in the sūtra

सर्वे वेदा यत्पदमामनन्ति तपाँसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण ब्रवीमि ओमित्येतत् ।। १५ ।।

sarvē vēdā yatpadamāmananti

tapāṁsi sarvāṇi ca yadvadanti ।

yadicchantō brahmacaryaṃ caranti tattē

padaṃ saṅgrahēṇa bravīmi ōmityētat ।। 15 ।।

I shall briefly teach you that abode of which all the Vedas speak, of which all the āraṇyakas and upaniṣads mention, desiring which Brahmacārya is observed. This is 'OM'

उपायस्यापि अन्तर्भूतत्वात् 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च' (ब्र.सू.१-४-६) इति सूत्रनिर्दिष्टोपायोपेतृप्रश्नप्रतिवचनस्य सुघटिततया क्षतेः अभावात्; 'तत् ते पदं सङ्ग्रहेण ब्रवीमि' (क.उ.२-१५) इति पदशब्दितप्राप्यस्यैव प्रत्युवचनप्रतिपाद्यत्वस्य स्पष्टं प्रतीतेः इत्यलं प्रसक्तानुप्रसक्त्या । प्रकृतमनुसरामः ।। १४ ।।

एवं पृष्टो मृत्युः 'न जायते म्रियते' (क.उ. २-१८) इत्यादिना विस्तरेण प्रतिपिपादयिषुः इदानीं श्रोतुः आदरातिशयसिद्ध्यर्थं प्राप्यवैभवं प्रकाशयन्, सङ्ग्रहोक्ति

'trayāṇāmeva caivamupanyāsaḥ praśnaśca' (1-4-6), are quite appropriate. There is vivid expression of the fact of the 'prāpya' 'the attainable' alone being expounded in the reply by the term 'padam' in the passage 'tattepadam samgraheṇa bravīmi' (1-2-15) so enough of this long discussion.

God Mṛtyu, who was asked thus (by Naciketas) to teach the attainable, declares now in a brief statement sarve vedā yatpadam āmananti etc. revealing the glory of the attainable, for creating intensive interest in the hearer and also intending to expound it elaborately further with the statments 'na jāyate mriyate vā vipaścit' etc. padam - the word 'pada' signifies the nature of the attainable, according to the derivation

प्रतिजानीते **सर्वे वेदा** इति । पद्यते गम्यते इति व्युत्पत्त्या, पदशब्दः प्राप्यस्वरूपवाची । यत्स्वरूपं सर्वे वेदाः साक्षात्परंपरया वा प्रतिपादयन्ति इत्यर्थः ।

अनेन - अस्या उपनिषदः, प्रजापतिविद्यावत् परिशुद्धात्मस्वरूपविषयतैवास्तु - 'न जायते म्रियते वा विपश्चित्' (क.उ.२-१८) 'हन्ता चेन्मन्यते हन्तुम्' (क.उ.२-१९) इति मन्त्रद्वयस्य परिशुद्धात्मस्वरूपपरत्वस्य सम्प्रतिपन्नत्वात्; 'अणोरणीयान्' इति मन्त्रद्वयस्यापि 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्' (भ.गी.२-१७), 'निर्व्यापारमनाख्येयं व्याप्तिमात्रमनूपमम्' (पांचरात्रे) इति स्मृतिवचनाभ्यां, सर्वान्तःप्रवेशयोग्यातिसूक्ष्मतया व्यापकतया च प्रतिपादिते प्रत्यगात्मनि उपपन्नत्वात्, 'सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत्' (भ.गी.१३-१५) इति गीतानुसारेण 'आसीनो दूरं व्रजति शयानो याति सर्वतः'

'that which is attained' 'that which reached', the nature of which all the Vedas expound either directly or indirectly. That is the meaning.

By this, the following doubts are replied

(1) 'Let this upaniṣad deal with the subject matter of the purified nature of the jīvātman just like prajāpati vidyā (Ch.Up VIII) as the two mantras na jāyate mṛyate va vipaścit' and 'hantā chenmanyate hantum' are accepted to be referring to the purified nature of the jīvātman;

(2) As it is reasonable to take the two mantras 'aṇoraṇīyan mahato mahīyān' as referring to the individual soul described as so subtle as to be capable of entering into to all things and as omnipresent by the smṛti texts 'avināśi tu tadviddhi yena sarvamidam tatam' (Gita II-17) and 'Nirvyāpāram- anākhyeyam vyāptimātramanūpamam'.

(3) The statement 'āsīno dūram vrajati śayāno yāti sarvataḥ' (K.U.1-2-21) is also compatible with that (the individual soul) in accordance with the Gītā statement 'sūkṣmatvāt- tadavijneyam dūrastham cāntike ca tat' (Gītā. 13-15)

(क.उ.२-२१) इति वचनस्यापि तत्रैव युक्तत्वात्, 'ग्रसिष्णु प्रभविष्णु च' (भ.गी.१३-१६) इति उपबृंहणानुसारात् 'यस्य ब्रह्म च क्षत्रं च' (क.उ.२-२५) इति मन्त्रस्यापि तत्र सङ्गतार्थत्वात्, 'द्वितीयं विष्णुसंज्ञस्य योगिध्येयं परं पदम्' (वि.पु.६-७-६९), 'प्रसूतिनाशस्थितिहेतुरीश्वरस्त्वमेव नान्यत् परमं च यत्पदम्' (वि.पु.१-४-३१) इति स्मृत्यनुसारेण, 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क.उ.३-९) इति मन्त्रस्यापि शुद्धात्मस्वरूपे सङ्गतार्थत्वात्, 'अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्' (भ.गी.८-२१) इति स्मृत्यनुसारेण 'सा काष्ठा सा परा गतिः' (क.उ.३-११) इति मन्त्रस्यापि परिशुद्धात्मविषयत्वसम्भवात्, 'समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्' (भ.गी.१३-२७) इति स्मृत्यनुसारेण, 'एष सर्वेषु भूतेषु' (क.उ.३-१२) इति मन्त्रस्यापि शुद्धस्वरूपपरत्वोपपत्तेः, 'पराञ्चि खानि' (क.उ.४-१) इति मन्त्रे परागर्थनिन्दाद्वारेण प्रत्यगर्थस्यैव प्रकरणप्रतिपाद्यत्वाविष्करणात् 'तिष्ठन्तं परमेश्वरम्' इति गीतानुसारेण, 'ईशानो भूतभव्यस्य'

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(4) Even the mantra 'yasya Brahma ca kṣatram' (K.U.1-2-25) is capable of referring to the individual soul in consonance with the explanatory passage' 'grasiṣṇu prabhaviṣṇu ca' (Gītā. 13-16).

(5) Even the mantra 'sodhvana pāramāpnoti tadviṣṇoḥ paramam padam' (Ku. 1-3-9) can have reference to the nature of the purified soul in accordance with the smṛti passages- 'dvitīyam Viṣṇusamjnasya yogidhyeyam param padam', 'prasūtināśastithiheturīśvarah tvameva nānyat paramam ca yat padam'.

(6) The mantra 'sā kāṣṭhā sā parā gatiḥ' (Ku. 1-3-11) can also refer to the purified soul according to the smṛti passage 'avyaktokṣara ityuktaḥ tamāhuḥ paramām gatim' (Gītā. 18-21).

(7) The mantra 'eṣu sarveṣu bhūteṣu' (Ku. 1-3-12) may refer to the individual soul according to the smṛti passage 'samam sarveṣu bhūteṣu tiṣṭhantam parameśvaram' (Gītā. 18-27).

(8) Even the mantra 'īśāno bhūtabhavyasya' (Ku. 2-1-5) signifies a meaning that can go with the nature of the purified soul according to the

(क.उ.४-१२) इति मन्त्रस्यापि शुद्धात्मस्वरूपे सङ्गतार्थत्वात्, भेदप्रसक्तिमति-प्रत्यगात्मस्वरूपे एव 'नेह नाना' (क.उ.४-११) इति निषेधस्यापि सङ्गतार्थत्वात्, 'अभेदव्यापिनो वायोस्तथाऽसौ परमात्मनः' (वि.पु.२-१४-३२) स्मृतिप्रत्यभिज्ञापकस्य 'वायुर्यथैको भुवनं प्रविष्टः' (क.उ.५-१०) इति मन्त्रस्यापि शुद्धस्वरूपपरत्वसम्भवात्, 'सर्वतः पाणिपादम्' (भ.गी.१३-१३) इति गीताभाष्ये, 'ब्रह्मणा परमसाम्यमापन्ने शुद्धात्मस्वरूपे, सर्वतः पाणिपादादिकार्यकर्तृत्वं सम्भवति' इति उपपादितत्वात्, 'एकं बीजं बहुधा यः करोति' (क.उ.५-१२) इति मन्त्रस्यापि परिशुद्धपरत्वेऽनुपपत्त्यभावात्, 'न तत्र सूर्यो भाति' (क.उ.५-१५) इति मन्त्रस्यापि, 'न तद्भासयते सूर्यः' (भ.गी.१५-६), 'ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते' (भ.गी.१३-१८) इति गीतावचनेन परिशुद्धात्मस्वरूपपरत्वस्य

Gītā passage 'tiṣṭhantam parameśvaram' (Gītā.18-27) and as in the mantra 'parānci khāni' (Ku.2-1-1) the individual soul alone is indicated as the subject matter through despising outward things.

(9) Even the negative statement 'neha nānāsti kiṃcana' can be reconciled with the nature of the individual soul where there is a chance of making a distinction.

(10) Even the mantra 'vāyuryathaiko bhuvanam praviṣṭaḥ' (KU.2-2-10) can possibly refer to the nature of the purified soul according to the smṛti text 'abhedavyāpino vayostathāsau paramātmanaḥ' (Viṣṇu purāṇa).

(11) Because in the Gītā Bhāṣya the statement 'sarvataḥ pāṇipādam tat' (Gītā. 13-13) is explained (by Rāmānuja) that the purified soul which has attained supreme similarity with paramātman is capable of having doership of actions done by hands and feet and others in all places' there is no incompatibility in the mantra. 'He who makes the one seed manifold' (SV.Up. 5-12) for referring to the purified soul.

(12) Even the mantra 'na tatra sūryo bhāti' (Ku.2-2-15) is compatible with the nature of the purified soul in view of the Gītā passages 'na tadbhāsayate sūryaḥ' (Gītā. 15-6) 'jyotiṣāmapi tajjyotiḥ tamasaḥ paramucyate' (Gītā. 13-18).

युक्तत्वात्, 'तं स्वाच्छरीरात्प्रवृहेत्' (क.उ.६-१७) इति औपसंहारिकमन्त्रस्य शुद्धात्मपरत्व एव स्वारस्यात्, कृत्स्नाया अप्युपनिषदः, प्रजापतिवाक्यवत् प्रत्यगात्मस्वरूपमात्र-परत्वोपपत्तौ, प्रत्यगात्मपरमात्मरूपप्राप्यद्वयपरत्वक्लेशाश्रयणं वृथा - इति शंका प्रत्युक्ता । सर्ववेदप्रतिपाद्यस्यैव, 'तत्ते पदं सङ्ग्रहेण ब्रवीमि' इति वक्तव्यत्वेन प्रतिज्ञानात्, परमात्म-स्वरूपप्रतिपादकवेदभागप्रतिपाद्यत्वस्य शुद्धस्वरूपे असम्भवात् शुद्धस्वरूपस्य अन्तर्यामिणः परमात्मस्वरूपस्य, शुद्धस्वरूपप्रतिपादकभागेनापि प्रतिपाद्यत्वसम्भवादिति द्रष्टव्यम् ।

'तपाँसि सर्वाणि च' इति । **तपाँसि** - 'तपः प्रधाना उपरितनभागाः' इति व्यासार्यैः व्याख्यातम् । **यदिच्छन्तः ब्रह्मचर्यं चरन्ति । ब्रह्मचर्यम्** - गुरुकुलवासस्त्रीसङ्गराहित्यादिलक्षणं

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(13) Concluding mantra 'tam svāccharirāt pravṛhet' (Ku.2-3-17) can naturally refer to the purified soul.

(14) And because while the whole of the upaniṣad can be taken to refer to the purified individual soul alone just like the prajāpati passages (cha.up.VIII), it is quite unnecessary to strain oneself in explaining them as referring two attainables namely the individual soul and the supreme self.

All the above doubts are refuted. As it is declared that only what is expounded in all the Vedas would be taught according to the statement 'tat te padam sangraheṇa bravīmi'- 'that abode I shall teach you briefly'- the nature of the purified soul is not taught here because the nature of the purified soul is not possible of being dealt within the portions of the Veda that describe the nature of paramātman, though the nature of paramātman which is the inner ruler or antaryāmin of even the purified soul is possible of being dealt within the portions dealing with the nature of the purified soul.

'tapāmsi'- this is explained by Vyāsārya as-the later portions of the Veda that mainly deal with penances. 'Brahmacaryam'- desiring which

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ।। १६ ।।

ētaddhyēvākṣaraṃ brahma ētaddhyēvākṣaraṃ param ।
ētaddhyēvākṣaraṃ jñātvā yō yadicchati tasya tat ।। 16 ।।

यदिच्छन्तः अनुतिष्ठन्ति । **तत्ते पदम्** इति । सङ्गृह्यते अनेन इति सङ्ग्रहः शब्दः । प्राप्यवक्तव्यत्वप्रतिज्ञापरे अस्मिन्मन्त्रे अर्थात् प्रणवप्रशंसाया लाभात् प्रणवं प्रशस्य इति भाष्यस्य च; सर्वे वेदा इत्यादिपादत्रयोक्तब्रह्मप्रतिपादकतया प्रशस्य इत्यर्थः इति श्रुतप्रकाशिकावचनस्य च न अनुपपत्तिः इति द्रष्टव्यम् । सङ्क्षेपेण तत्प्रतिपादकं किमित्यत आह **ओमित्येतत्** इति । 'ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधस्स्मृतः' (भ.गी.१७-२३) इति प्रणवस्य ब्रह्मवाचकत्वात् प्रणवावयवयोः अकारमकारयोः परजीववाचितया उपायोपेत्रोः अपि उपदिष्टत्वम् अस्तीति द्रष्टव्यम् ।। १५ ।।

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what is practised such as stay at the teacher's household, abstinence from sexual life etc. 'saṅgraha'- is the word by which it is summarised. That means briefly.

This mantra is devoted to the teaching of the attainable and by implication there is the praise of praṇava here. So there is no incongruity when the Bhāṣya says 'after praising praṇava' and when the 'śrutaprakāśika' says 'the meaning is that after praising as that which is describing Brahman as spoken of in the three lines of the mantra beginning with 'sarve vedāḥ'. What is the word which signifies that briefly? That is 'OM'. praṇava is the word signifying Brahman according to the Gītā statement 'Om tatsaditi nirdeśaḥ brahmaṇastrividhaḥ smṛtaḥ' (Gītā.17-13) It may be seen that since 'akāra' and 'makāra' the parts of praṇava indicate the supreme self and the jīvātman respectively, instruction is given also with regard to the means of attainment and the attainer.

This syllable is indeed Brahman. This very syllable is the Supreme. Meditating upon this letter one gets whatever one wants.

एतदालम्बनँ श्रेष्ठमेतदालम्बनँ परम् ।
एतदालम्बनँ ज्ञात्वा ब्रह्मलोके महीयते ।। १७ ।।

ētadālambanam̐ śrēṣṭhamētadālambanam̐ param ।
ētadālambanam̐ jñātvā brahmalōkē mahīyatē ।। 17 ।।

This is the best support. This is the highest support. He who knows this support is glorified in the world of Brahman.

एवं वाचकं प्रणवं द्वाभ्यां मन्त्राभ्यां स्तौति **एतद्ध्येवाक्षरं ब्रह्म** इति । 'ओमित्यनेनैवाक्षरेण परमपुरुषम् अभिध्यायीत' (प्र.उ.५-५) इति ब्रह्मप्राप्तिसाधन-ध्यानालम्बनत्वात् इदमेवाक्षरम्, ब्रह्मप्राप्तिसाधनत्वात् ब्रह्म । **एतद्ध्येवाक्षरं परम्** - जप्येषु ध्येयेषु च श्रेष्ठम् इत्यर्थः । **एतद्ध्येवाक्षरम्** इति । एतदक्षरमुपासमानः अनेन उपासनेन इदं फलं मे भूयादिति यत्कामयते, तस्य तद्भवति द्यइत्यर्थः ।। १६ ।।

God Yama praises praṇava with these two mantras. etadhyevākṣaram Brahma - this syllable itself is Brahman because it is the means of attainment of Brahman as it is the object of meditation by means of which Brahman is realised, according to the text 'one should meditate upon the supreme Brahman with the syllable OM alone (Pra.Up. 5-5). etadhyavākṣaram param- the best among those terms that are to be repeated or meditated. This is the meaning. etadhyevākṣaram jnātvā - meditating upon this letter whetever one desires as 'may this fruit happen to me through this meditation that happens to him. This is the idea.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ।। १८ ।।

na jāyatē mriyatē vā vipaścinnāyaṃ kutaścinna babhūva kaścit ।
ajō nityaḥ śāśvatō'yaṃ purāṇō na hanyatē hanyamānē śarīrē ।। 18 ।।

The intelligent self is not born. Nor does he die. He is not produced from anything nor was he ever born. This unborn, enternal, everlasting, ancient is not destroyed when the body is destroyed.

एतदालम्बनम् श्रेष्ठम् । **एतत्** - ओंकाररूपमालम्बनम्, **श्रेष्ठम्** ध्यानादेरिति शेषः । अत एव **एतदालम्बनम् परम्** - एतदालम्बनकं ध्यानादि सर्वोत्कृष्टम् इत्यर्थः । उत्तरार्धस्य स्पष्टोऽर्थः ।। १७ ।।

प्रथमं तावत् प्रत्यगात्मस्वरूपमाह - **न जायते म्रियते वा** इत्यादिना मन्त्रद्वयेन । इदं च प्रस्तुत्य व्यासार्यैः इत्थं हि उक्तम् - इदं मन्त्रद्वयं तावत् एकविषयम्; 'न हन्यते हन्यमाने शरीरे' इत्येतद्विवरणरूपत्वात् द्वितीयमन्त्रस्य । 'हन्ता चेत्' (क.उ.२-१९) इति

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etadālambanam śreṣṭham - this support of the form of Omkāra is the best. ie., it is better than meditation and others. Therefore etadālambanam param - meditation and others having this as their object are the best of all. This is the idea. The meaning of the rest is clear.

Yama describes first of all the nature of the individual soul with the two mantras beginning with na jāyate mṛyate while explaining this it is said by ācārya thus - 'these two mantras relate to the same subject, so the second mantra is of the form of an explanation of na hanyate hanyamāne śarīre. The next mantra also beginning with 'hatvā cenmanyate' refers to the individual soul because the world has no idea of

मन्त्रश्च जीवविषय एव; लोकस्य परमात्मनि हन्तृहन्तव्यभावप्रतिपत्त्यभावात् । परमात्मा हि प्रत्यक्षागोचरः; कथं तस्मिन् वध्यतादिप्रतिपत्तिः ? 'अहमेनं हन्मि, अयं मां हन्तुम् आगच्छति' इति वध्यघातुकभावाभिमानो हि देहिनां जीवविषय एव । 'ननु नास्य जरयैतज्जीर्यति' (छां.उ.८-१-५) इतिवत् परमात्मनोऽपि हननप्रतिषेधः उपपद्यते । सत्यम्; दहराकाशस्य देहान्तःस्थित्या शंकितविकारनिषेधः उपपद्यते । इह तु लोकसिद्धा भ्रान्तिः अनूद्य निरस्यते । न हि परमात्मनि वध्यघातुकभावभ्रान्तिः कस्याप्यस्ति । अतः अनुवादनिषेधौ अनुपपन्नौ । 'न जायते' इति मन्त्रश्च तेनैकार्थः । अतः मन्त्रद्वयमपि जीवविषयकमेव इति । अक्षरार्थस्तु - **न जायते म्रियते वा विपश्चित्** विपश्चित्वार्होऽयम्,

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the state of a killer or of the killed in respect of paramātman. The paramātman is verily not an object of perception. How then there can be the idea of being killed etc. In respect of him? The egoistic idea of the form of the killed and the killer such 'I kill this one' or 'this one comes to kill me', that happens to individual souls is relating to the jīvātman only.

An objection may be raised here- The negation to killing is reasonably relating to paramātman also, just like the statement 'nāsya jarayaitajjīryati'- 'It does not get old through its body getting old'- to this we reply as follows: 'This is true. There (in that statement) the negation of change doubted in respect of Daharākāśa on account of its dwelling within the body is quite reasonable. But here (in this mantra) the illusion common in the world is referred to and refuted. Surely there is no false notion of the form of being killed or the killer on the part of any one, in respect of paramātman. Therefore the statement and negation (of these namely the killer and the killed in respect of paramātman) are untenable. Therefore the mantra 'na jāyate' has the same meaning as that. So both the mantras are relating to the jīvātman only'. The literal meaning of the mantra is so follows: 'vipaścit'- having no cause. na babhūva kaścit -

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ।। १९ ।।

hantā cēnmanyatē hantuṃ hataścēnmanyatē hatam ।
ubhau tau na vijānītō nāyaṃ hanti na hanyatē ।। 19 ।।

If the killer thinks he is killing and if the killed thinks he is killed, both these do not know the nature of the soul. Neither does he kill nor is he killed.

इदानीमपि जननमरणशून्यः इत्यर्थः । **नायं कुतश्चित्** - उत्पादकशून्यः । **न बभूव कश्चित्** - पूर्वमपि मनुष्यादिरूपेण जननशून्यः । 'न जायते' इत्यत्र हेतुमाह - **अजः** इति । 'न म्रियते' इत्यत्र हेतुमाह - **नित्यः** इति । 'न कुतश्चित्' इत्यत्र हेतुमाह - **शाश्वतः** इति । 'पूर्वं न बभूव' इत्यत्र हेतुमाह - **पुराणः** इति । ननु कथमस्य नित्यत्वम् ? शरीरान्तर्वर्तिनः शरीरविनाशानुविनाशित्वावश्यम्भावात् इत्यत आह - **न हन्यते** इति । स्पष्टोऽर्थः ।। १८ ।।

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even before He was bereft of the form of human beings and others. He describes the reason for the statement that he is not born as follows: **ajaḥ** having no birth. The reason for the statement that he does not die is said as nityaḥ - having no end. The reason for his not being produced of anything is given as Śāśvataḥ. By the term 'purāṇa' the reason for his not being born before is explained.

It may be objected thus: How could it (the individual soul) have eternality? Its death should necessarily follow the destruction of the body because of the fact of its dwelling within the body.

To this objection God Death replies 'na hanyate hanyamāne śarīre'. It is not destroyed when the body is destroyed. The meaning is clear.

तदेव उपपादयति - **हन्ता चेत्** इति । अहमेनं हनिष्यामि इति देहात्मदृष्ट्या मन्यते चेत् इत्यर्थः । **हतश्चेन्मन्यते हतम्** - छिन्नदेहावयवः देहात्मदृष्ट्या आत्मानम्, हतोऽहमिति मन्यते चेदित्यर्थः । **उभौ तौ न विजानीतः** । आत्मस्वरूपमिति शेषः । **नायं हन्ति** । आत्मानमिति शेषः । **न हन्यते** आत्मस्वरूपमिति शेषः । ननु वेदान्तवेद्यपरिशुद्धात्मस्वरूपे कथं हननादिप्रसक्तितत्पूर्वकनिषेधौ इति वाच्यम्; तस्यैव क्षेत्रीभूततया तत्प्रयुक्ततत्सम्भवादिति द्रष्टव्यम् ।

इमौ मन्त्रौ प्रस्तुत्य वियत्पादे चिन्तितम् । तत्र हि 'वायुश्चान्तरिक्षँ च एतदमृतम्' (बृ.उ.४-३-३) इति वाय्वन्तरिक्षयोः नित्यत्वश्रवणेऽपि 'आत्मन आकाशः सम्भूतः, आकाशाद्वायुः' (तै.आन.२१-१) इति तयोः उत्पत्तिश्रवणात्, एकविज्ञानेन सर्वविज्ञानसिद्ध्यर्थं सर्वस्य वस्तुनो ब्रह्मविकारत्वस्य अवश्याश्रयणीयत्वाच्च यथोत्पत्तिः अङ्गीक्रियते, एवं जीवानां नित्यत्वश्रवणेऽपि 'तोयेन जीवान् व्यससर्ज भूम्याम्' (महा.ना.१-४), 'प्रजापतिः प्रजा असृजत' (तै.ब्रा.१-१-१०) इति जीवानामपि सृष्टिश्रवणात्, एकविज्ञानेन सर्वविज्ञान सिद्ध्यर्थं जीवस्यापि सृष्टिः अभ्युपगन्तव्या इति पूर्वपक्षे प्राप्ते - 'नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः' (ब्र.सू.२-३-१८) इति सूत्रेण सिद्धान्तितम् । आत्मा न उत्पद्यते; 'न जायते म्रियते वा विपश्चित्' (क.उ.२-१८), 'ज्ञाज्ञौ द्वावजौ' (श्वे.उ.१-९) इत्युत्पत्तिनिषेधश्रुतेः । ताभ्य एव श्रुतिभ्यः नित्यत्वावगमाच्च । न च उत्पत्ति श्रुतिसर्वविज्ञानप्रतिज्ञाविरोधः शंक्यः । स्वरूपस्य नित्यत्वेऽपि ज्ञानसंकोचविकासलक्षणान्यथाभावरूपावस्थान्तरापत्तिसत्त्वेन

The same is explained further -

Hantā cenmanyate hantum - If he thinks from point of view of the body as the ātman as 'I shall kill this' **hataḥ cet manyate hatam** - If one thinks within oneself deeming the body as the soul ' I am killed', when his body and limbs are cut off. **ubhau tau na vijānitaḥ** - both of them do not know. The nature of the soul is to be supplied. **nāyam hanti** - the ātman is to be supplied. **na hanyate** - the nature of the ātman is to be supplied. It should not be said how there could be any suggestion and negation of killing and others in respect of the purified ātman taught in

उत्पत्तिश्रुतेः सर्वविज्ञानप्रतिज्ञायाश्च उपपत्तेः । उत्पत्तिनिषेधश्रुतेश्च स्वरूपान्यथाभाव-लक्षणोत्पत्त्यभावपरतया अविरोधात् ।

इयांस्तु विशेषः - चिदचिदीश्वराणां त्रयाणामपि अवस्थान्तरापत्तिलक्षणोत्पत्तिरूपो विकारः अस्त्येव । तथापि अचेतनानां स्वरूपान्यथाभावलक्षणोत्पत्तिः । जीवानां तु सा नास्ति । अपि तु ज्ञानसंकोचविकासलक्षणस्वभावान्यथाभावरूपा उत्पत्तिः । ईश्वरस्य तु तन्नियन्तृत्वाद्यवस्थासत्त्वेऽपि उक्तलक्षणानिष्टविकारद्वयाभावात् 'नित्यो नित्यानाम्' (श्वे.उ.६-१३) इति परमात्मनः इतरविलक्षणनित्यत्वोक्तिः इति द्रष्टव्यम् । वर्णितश्च सूत्रार्थः ।

ननु 'न जायते म्रियते वा' (क.उ.२-१८) इति श्रुतिप्रतिषिद्धा जीवोत्पत्तिः 'वासुदेवात्संकर्षणो नाम जीवो जायते' (परमसंहिता) इति प्रतिपादयतः पाञ्चरात्रस्य कथं प्रामाण्यम्? इति चेत् अस्याः शंकायाः तर्कपादे निराकृतत्वात् । तथाहि - 'वासुदेवात्संकर्षणो नाम जीवो जायते' इति जीवोत्पत्तिः पाञ्चरात्रे प्रतिपाद्यते । सा च जीवे न सम्भवति । तथा 'संकर्षणात् प्रद्युम्नसंज्ञं मनो जायते' (परमसंहिता) इति कर्तुर्जीवात् करणस्य मनसः उत्पत्तिः श्रूयमाणाऽपि न सम्भवति । कर्तुर्जीवात्करणोत्पत्तेः 'एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च' (मुं.उ.२-१-३) इति मनसो ब्रह्मोत्पत्तिप्रतिपादकश्रुतिविरुद्धत्वात् इति, 'उत्पत्त्यसम्भवात्' (ब्र.सू.२-२-३९) 'न च कर्तुः करणम्' (ब्र.सू.२-२-४०) इति सूत्रद्वयेन पूर्वपक्षं कृत्वा, 'विज्ञानादिभावे वा तदप्रतिषेधः' (ब्र.सू.२-२-४१) 'विप्रतिषेधाच्च' (ब्र.सू.२-२-४२) इति सूत्राभ्यां सिद्धान्तितम् । **वाशब्दः** पूर्वपक्षव्यावृत्त्यर्थः । विज्ञानं च तदादि च विज्ञानादि ।

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the upaniṣads because it can be seen that as he is the possession of the body they could be said to be possible of him on account of his being embodied.

In the viyatpāda of the Vedānta Sūtras (2-3-18) a discussion is carried in respect of these two mantras.

And in the utpatyasambhavādhikaraṇa (2-2-34 to 42) of the Vedānta Sūtras the authoritativeness of the pāncarātra school is established.

ननु च 'क्यन्तोघुः' (लिङ्गानु.सू.४१) इति आदिशब्दस्य नित्यपुल्लिङ्गत्वात् कथमेतदिति चेत्-नायं घुः, अपि तु 'अद भक्षणे' (धा.पा.१०११) इत्यस्मादावश्यकार्थे 'णिनि' प्रत्यये द्रष्टव्यम् । **आदिविज्ञानम्** - परमात्मा इत्यर्थः । 'संकर्षणो नाम जीवो जायते' इति श्रुतस्य जीवशब्दार्थस्य तदभिमानिपरमात्मभावे सति शास्त्रप्रामाण्याप्रतिषेधस्सिद्ध्यति । परमात्मनश्च जननं नाम स्वेच्छाधीनशरीरपरिग्रहः । तस्मिन्नेव पाञ्चरात्रतन्त्रे, 'स ह्यनादिरनन्तश्च' इति जीवोत्पत्तेः विशेषेणप्रतिषिद्धतया तद्विरुद्धाभिधानासम्भवात्, 'संकर्षणो नाम जीवो जायते' (परमसंहिता) इत्यनेन जीवाभिमानिसंकर्षणस्य इच्छाधीन-शरीरपरिग्रहरूपोत्पत्तिः प्रतिपाद्यते इति न पाञ्चरात्रप्रामाण्यमिति सूत्रयोरर्थः।

ननु सांख्यपाशुपताद्यधिकरणवत् इदमप्यधिकरणं पाञ्चरात्रप्रामाण्यप्रतिषेधकं किम् ? न स्यादिति चेत् - वेदोपबृंहणाय भारतसंहितां कुर्वता बादरायणेन -

'इदं शतसहस्राद्धि भारताख्यानविस्तरात् ।
आमथ्य मतिमन्थानं दध्नो घृतमिवोद्धृतम्' ।। (महा.भा.शां.३३१-२)
'नवनीतं यथा दध्नो द्विपदां ब्राह्मणो यथा ।
आरण्यकं च वेदेभ्यः ओषधीभ्यो यथाऽमृतम्' ।। (महा.भा.शां.३३१-३)
'इदं महोपनिषदं चतुर्वेदसमन्वितम् ।
सांख्ययोगकृतान्तेन पाञ्चरात्रानुशब्दितम्' ।। (महा.भा.शां.३२६-१००)
'इदं श्रेय इदं ब्रह्म इदं हितमनुत्तमम् ।
ऋग्यजुस्सामभिर्जुष्टमथर्वाङ्गिरसैस्तथा' ।। (महा.भा.शां.११-८)
'भविष्यति प्रमाणं वै एतदेवानुशासनम् ।
ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्च कृतलक्षणैः' । (महा.भा.शां.३२२-४१)
'अर्चनीयश्च सेव्यश्च पूजनीयश्च माधवः ।
सात्वतं विधिमास्थाय गीतस्संकर्षणेन यः' ।। (महा.भा.शां.६६-४०)
'अस्मात्प्रवक्ष्यते धर्मान् मनुस्स्वायंभुवस्तथा' ।। (महा.भा.शां.३२२-४१)

इत्यादिभिर्वचनैः बहुषु स्थलेषु पाञ्चरात्रप्रामाण्यं प्रतिष्ठापितवता, शारीरकशास्त्रे तत्प्रामाण्यं निराक्रियते - इत्यस्य असङ्गतत्वात् । नन्वेवम् -

'एवं तत्त्वमिदं कृत्स्नं सांख्यानां विदितात्मनाम् ।

यदुक्तं यतिभिर्मुख्यैः कपिलादिभिरीश्वरैः ।।

यस्मिन्न विभ्रमाः केचित् दृश्यन्ते मनुजर्षभ ।

गुणाश्च यस्मिन् बहवो दोषहानिश्च केवला' ।। (महा.भा.शां.२९०-४)

इति कापिलमतस्य भारते भ्रमादिदोषाभावप्रतिपादनात्,

'सर्वेषु च नृपश्रेष्ठ ज्ञानेष्वेतेषु दृश्यते ।

यथागमं यथान्यायं निष्ठा नारायणः प्रभुः' ।। (महा.भा.शां.३३७-६३)

इति सांख्ययोगपाशुपतादीनामपि नारायणनिष्ठत्वप्रतिपादनात्, 'तमेव शास्त्रकर्तारः प्रवदन्ति मनीषिणः' (महा.भा.शां.मो.३५९-७०) इति तच्छास्त्रकर्तॄणामपि नारायणप्रतिपादकत्वस्य प्रतिपादनात्,

'सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।

आत्मप्रमाणान्येतानि न हन्तव्यानि हेतुभिः' ।। (महा.भा.शां.३३७-१)

इति सर्वेषामपि आत्मप्रमाणत्वप्रतिपादनाच्च, 'सर्वे प्रमाणं' हि तथा यथैतच्छास्त्रमुत्तमम् इति पाञ्चरात्रदृष्टान्तेन इतरशास्त्राणामपि प्रामाण्यप्रतिपादनाच्च तत्पादे सांख्यपाशुपताद्यागमानामपि प्रामाण्यं न निराक्रियत इति चेत् सत्यम्; भ्रमविप्रलिप्सादिराहित्यं शास्त्रकर्तॄणाम्, परमतात्पर्यं 'नारायण एव इति च समानम्' । तथाऽपि अबहुश्रुततया तद्वक्तृणां हृदयमजानन्तः आपातप्रतिपन्नमेवार्थं तात्त्विकं मन्यमाना ये प्रत्यवतिष्ठन्ते, तान् प्रति सांख्याद्यागमानामापातप्रतिपन्नार्थमात्रपरत्वम् अन्वारुह्य सूत्रकृता तन्निरसनं कृतम् । पाञ्चरात्रशास्त्रं तु परतत्त्वहितपुरुषार्थानामेव आपाततोऽपि प्रतीतेः वेदविरुद्धनिमित्तोपादानभेदाद्यप्रतीतेश्च, कृत्स्नं प्रमाणमेवेति न एकदेशेऽपि अप्रामाण्यशंकावकाशः इति द्रष्टव्यम् । एवमेव व्यासार्यैः उक्तम् । प्रकृतमनुसरामः ।। १९ ।।

There is an exposition of these two adhikaraṇas in Raṇga Rāmānuja Bhaṣya which is not given here.

अणोरणीयान् महतो महीयान् आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ।। २० ।।

aṇōraṇīyān mahatō mahīyān

ātmā'sya jantōrnihitō guhāyām ।

tamakratuḥ paśyati vītaśōkō

dhātuprasādānmahimānamātmanaḥ ।। 20 ।।

The (supreme) self, the (inner) self of this creature who is subtler than the subtle and greater than the great is lodged in the cave of the heart. (the individual soul) who has given up (interested) action and is bereft of sorrow sees Him, the endower of greatness to the ātman, through the grace of the sustainer.

एवं मन्त्रद्वयेन प्रत्यगात्मस्वरूपं विशोध्य, तदात्मभूतपरमात्मस्वरूपमाह **अणोरणीयान्** इत्यादिना । **अणोः** - सर्वाचेतनापेक्षया सूक्ष्माच्चेतनात्, **अणुतरः ततोऽपि सूक्ष्मः** तदन्तःप्रवेशयोग्यः इत्यर्थः । **महतः** - आकाशादेरपि महत्तरः । स्वाव्याप्तवस्तुरहित इत्यर्थः । **अस्य जन्तोः** - 'न जायते म्रियते वा' (क.उ.२-१८) इति मन्त्रद्वयनिर्दिष्टस्य, **आत्मा** - अन्तःप्रविश्य नियन्ता इत्यर्थः ।

Having examined the nature of the individual soul by the above two mantras, he (Yama) describes now the nature of the supreme self. aṇoraṇīyān - subtler than the sentient soul which is subtle when compared with all non-sentient things; subtler than that. That is He is capable of entering into it. mahataḥ - He is greater than ether and others. The meaning is there is no entity which is not pervaded by Him. asya jantoḥ - of the individual soul who was described by the earlier two mantras as' na jāyate mriyate vā ātmā - one which controls having entered into it. This is the meaning.

अतश्च पूर्वमन्त्रद्वयनिर्दिष्टात् प्रत्यगात्मस्वरूपात्, अणोरणीयान् इति मन्त्रसन्दर्भप्रतिपाद्योऽन्य एवेति सिद्धम् । न च - अस्य जन्तोः इत्यस्य, हृदयगुहावाचिना सम्बन्धसापेक्षेण, 'गुहायाम्' इत्यनेनैव अन्वितत्वेन न आत्मा इत्यनेन अन्वयः - इति शंक्यम्; आत्मशब्दान्वितस्यैव 'काकाक्षिन्यायेन' उभयत्रान्वये दोषाभावात् । 'मूलतः शाखां परिवास्योपवेषं करोति' इत्यत्र, शाखां मूलतः परिवास्य, मूलतः उपवेषं करोति इति परिवासनान्वितस्यापि मूलतः इत्यस्य 'उपवेषं करोति' इत्यनेनाऽपि अन्वयस्य अङ्गीकृतत्वात्; जीवहृदयगुहावर्तित्वप्रतिपादनेऽपि जीवभेदसिद्धेश्च । न हि जीवस्यैव जीवगुहावर्तित्वप्रतिपादने प्रयोजनमस्ति ।

ननु 'न जायते' इत्युपन्यस्तस्य आत्मनः जायमानवाचिजन्तुशब्देन परामर्शस्य अनुपपन्नतया, 'अस्य जन्तोः' इत्यस्य प्रत्यक्षादिसन्निधापितदेहपरताया एव वक्तव्यत्वेन,

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Therefore it is clearly established that he who is dealt with in this mantra 'aṇoranīyān' is different from the nature of the individual soul described in the earlier two mantras. It should not be presumed that 'asya jantoḥ' need not be construed with 'ātmā', since it qualified the word 'guha' meaning the cave of the heart which required a possessor. Because there is no defect in construing in both cases along with the word 'ātmā' itself according the maxim of 'crow's eye' for in the passage 'mūlataḥ śākhām parivāsyopaveṣam karoti' cutting the branch at the bottom he makes the upaveṣa' (P.N.S.4-2-8) the word 'mūlataḥ' - 'at the bottom' is taken along with 'upaveṣam karoti' as it is taken also along with 'śākhām parivāsya'- even though this passage expounds the fact of Brahman residing in the cave of the heart of the jīva the difference between jīva and Brahman is verily established. There is verily no purpose served in describing that the jīva himself resides in the cave of his own heart. An objection may be raised as follows:

As it is not reasonable to say that the ātman (individual soul) described as 'na jāyate' is referred by the word 'jantu' which means the created, it is proper to accept that' asya jantoḥ' refers to its body which is

तद्गुहाहित आत्मा प्रागुपन्यस्तो जीव एवास्तु । न च कर्तृत्वभोक्तृत्वादिविशिष्टतया सदा अहमिति भासमाने जीवे, 'कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति' (क.उ.२-२१), 'क इत्था वेद यत्र सः' (क.उ.२-२५) इति उत्तरसन्दर्भप्रतिपाद्यदुर्विज्ञानत्वम्, कथमन्वेतीति वाच्यम्; जीवस्य कर्तृत्वादिविशिष्टतया सर्वलोकविदितत्त्वेऽपि, मुक्तप्राप्यब्रह्म-स्वरूपविशिष्टतया दुर्विज्ञानत्वसम्भवादिति चेत् -

न; 'प्राणी तु चेतनो जन्मी जन्तुजन्यशरीरिणः' (अ.को.१-४-३०) इति जन्तुशब्दस्य चेतनपर्यायतया प्रकृतजीववाचित्वसम्भवात् । अस्येति शब्दस्य च पूर्वसन्दर्भोपस्थापित-प्रत्यगात्मविषयत्वसम्भवे; प्रत्यक्षाद्युपस्थापितदेहविषयत्वाश्रयणस्य अयुक्तत्वात् । अत्यन्ताणुत्वमहत्त्वयोः, 'एष मे आत्माऽन्तर्हृदये अणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा

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made known by perception and others. So let the self that is described as placed in the jīva's cave of the heart be the jīva himself. It cannot be held that the susbequent passages 'who other than myself is fit to know that God who is free from both pleasure and sorrow? (KU. 1-2-21) 'How He is, who can know this' (1-2-25), which describe the difficulty of knowing, cannot be compatible with the jīvātman who is always known as 'I' and as one characterised with doership and enjoyership, because, though he is known by all the world as qualified by doership and others, there is possibility of difficulty in knowing him as one qualified by the nature of Brahman which is to be attained by the liberated.

Reply

To this we reply - it is not so. Because the word 'jantu' is a synonym for the sentient according to be lexicon 'prāṇi tu cetano janmī jantujanya śarīriṇaḥ' This word therefore signifies the individual soul. The word 'asya' can be taken to refer to the individual soul referred to in the previous context. And so it is not proper to take it to signify the body known through perception and others. As regards extreme subtlity and vastness, they have

श्यामाकाद्वा श्यामाकतण्डुलाद्वा, एष मे आत्माऽन्तर्हृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षात् ज्यायान् दिवो जायानेभ्यो लोकेभ्यः' (छां.उ.३-१४-३) इत्यादिषु परमात्मधर्मतया, 'अणोरणीयान्' इति मन्त्रप्रतिपाद्यस्य जीवत्वशंकायाः असम्भवात् ।

ननु 'नेतरोऽनुपपत्तेः' (ब्र.सू.१-१-१७) इति सूत्रे 'सह ब्रह्मणा विपश्चिता' (तै.आन.१-१) इति वाक्यश्रुतविपश्चित्त्वस्य ब्रह्मासाधारणलिङ्गत्वस्य भाष्ये प्रतिपादितत्वात्, 'न जायते म्रियते वा विपश्चित्' (क.उ.२-१८) इति मन्त्रस्यापि पररीत्या परमात्मपरत्वमेवास्तु । एवं सति 'अन्यत्र धर्मात्' (क.उ.२-१४) इति प्रश्नस्य प्राप्यद्वयपरत्वं प्रतिवचनस्य प्राप्यद्वयपरत्वमाश्रित्य, 'न जायते' इत्यादिमन्त्रद्वयस्य प्राप्यजीवस्वरूपपरत्वम्, 'अणोरणीयान्' इति सन्दर्भस्य च परमात्मपरत्वम् इत्यादिपरिकल्पनक्लेशो नाऽऽश्रयणीय इति चेत् -

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been established as the qualities of the supreme as evidenced in texts such as 'this self is in my inner heart, smaller than corn, barley or mustard or millet or their kernal, this self in my inner heart is greater than the earth, greater than the sky, greater than heaven, greater than all these worlds' (Cha.up.3-14-3). So there is no room at all for raising this doubt that what is described in the nature 'aṇoraṇīyān' relates to the jīva.

Another objection may be raised thus- let even the mantra 'na jāyate mriyate vā vipaścit' relate to the Supreme self. Himself and others have described, on the strength of the exposition in Śrībhāṣya under the sūtra 'netaro anupapatteḥ' (1-1-17) that Vipaścitvam' is the unique sign of Brahman, as heard in the text 'Saha Brahmaṇā Vipaścitā' (with Brahman, the intelligent) (Tait.up). In that case there is no resort to the difficulty in explaining the question and answer 'anyatra dharmāt' different from dharma' (K.U.1-2-14) as referring to two attainables and the mantra 'na jāyate' as referring to the nature of the indivudial soul which is attainable and the mantra 'aṇoraṇīyān' under the present context as referring to the supreme self.

न; हननादिप्रतिषेधाद्यनुपपत्त्या विपश्चिच्छब्दे मुख्यार्थत्यागस्य अवश्यकत्वेन तन्मन्त्रद्वयस्य 'अणोरणीयान्' इत्यादिमन्त्रसन्दर्भस्य च एकविषयत्वासम्भवात् । शिष्टम् उत्तरत्र स्पष्टयिष्यते ।

तमक्रतुः पश्यति इति । **तम्** - तादृशं परमात्मानम्, **अक्रतुः** - काम्यकर्मादि-रहितस्सन्, **धातोः** - धारकस्य परमात्मनः, **प्रसादात् आत्मनः महिमानम्** - महत्त्वसंपादकं स्वसार्वज्ञ्यादिगुणाविर्भावहेतुभूतं परमात्मानं यदा पश्यति, तदा वीतशोको भवति इत्यर्थः। द्युभ्वाद्यधिकरणे 'जुष्टं यदा पश्यत्यन्यमीशम्' (मुं.उ.३-१-२) इति मन्त्रखण्डं प्रस्तुत्य, 'अयं यदा स्वस्मादन्यं सर्वस्येशं प्रियमाणम्, अस्येश्वरस्य महिमानं च निखिलजगन्नियमनरूपं पश्यति, तदा वीतशोको भवति' इति भगवता भाष्यकृता व्याख्यातत्वात्, तदनुसारेणाऽपि परमात्मनः निखिलजगन्नियमनरूपं महिमानं च यः पश्यति, सः वीतशोको भवतीत्यर्थः । धातुप्रसादात् वीतशोको भवति इति वा अन्वयः । 'प्रसीदत्यच्युतस्तस्मिन् प्रसन्ने

Reply

To this we reply, it is not so. On account of the incompatibility of the negation of killing and others there is the necessity for discarding the primary meaning of the word 'vipaśćit' here. So what is described in those two mantra and the topic described in the mantra 'aṇoranīyān' cannot be one and the same. The rest will be made clear later on.

tam - paramātman of such nature. **akratuḥ** - being free from the performance of interested action. **dhātuḥ** - of the supreme self who is the support **ātmanah mahimānam** - one that brings greatness to the individual soul paramātman who is the cause of bringing about the manifestation of qualities like omniscience and others of the individual soul. yadā paśyati - when one sees then he becomes freed from sorrow. The venerable Bhaṣyakāra refers to this portion of the mantra 'juṣṭam yadā paśyatyanyamīśam' 'when one sees the Lord distinct and pleased' (Sve.Up.4-7) in dyubhvādyadhikaraṇa' (Śrī Bhāṣya 1-3-1) and comments on this as follows: - 'when the individual self sees the Lord of all as distinct from himself and pleased and also sees the Lord's greatness of the form

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

āsīnō dūraṃ vrajati śayānō yāti sarvataḥ ।
kastaṃ madāmadaṃ dēvam madanyō jñātumarhati ॥ 21 ॥

While sitting he goes far; while lying down he moves everywhere. Who except me can know Him the God who is free from (the pairs of opposites such as) pleasure and displeasure.

क्लेशसंक्षयः' ( ) इति स्मृतेः इति द्रष्टव्यम्; अक्रतुं पश्यति धातुः प्रसादान्महिमानम् ईशम् इति पाठे **अक्रतुम्** - कर्मकृतोत्कर्षापकर्षशून्यमित्यर्थः । **धातुः** - भगवतः ॥ २० ॥

धातुप्रसादशब्दितभगवदनुग्रहशून्यस्य परमात्मतत्त्वम् अत्यन्तालौकिकत्वात् दुरधिगममिति दर्शयति - **आसीनः दूरं व्रजति शयानः याति सर्वतः** इति । परमात्मनः

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of control over the entire world, then he becomes freed from sorrow'. According to this the meaning may be explained here also as 'He who sees also the glory of paramātman of the form of rulership over the entire universe, becomes free from sorrow. Or else it may be construed as follows: He becomes freed from sorrow on account of the grace of the supporter as evidenced in the smṛti passage, 'Lord Acyuta becomes pleased with him. When he is pleased there is the destruction of sorrow.

When the reading of the text is **akratum paśyati dhātuḥ** prasādānmahimānamīśam, the meaning of 'akratum' is being free from superiority or inferiority due to karma dhātuḥ - of the Lord.

God Yama shows that the truth of paramātman is difficult to be known on account of the fact of its transcendence by one who is bereft of the grace of the Lord which is described as 'dhātoḥ Prasādāt' or the grace of the supporter. 'āsīno dūram vrajati' the idea is this. The functions of

अशरीरँ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ।। २२ ।।

aśarīram̐ śarīrēṣvanavasthēṣvavasthitam ।
mahāntaṃ vibhumātmānaṃ matvā dhīrō na śōcati ।। 22 ।।

Meditating upon the supreme self who is without a body (due to karma), but always established in transitory bodies, possessing great powers, a wise man does not come to grieve.

सर्वात्मकत्वेन, इतरत्र विरुद्धतया प्रतीयमानाऽपि आसीनत्वदूरगन्तृत्वादिधर्माः जीवद्वारा तत्र सन्ति इति भावः । **कस्तम्** इति । हर्षाहर्षविरुद्धधर्ममध्यस्थं तम्, परमात्मप्रसादानुगृहीतमादृशजनादन्यः को वा ज्ञातेत्यर्थः ।। २१ ।।

अशरीरम् इति । कर्मकृतशरीररहितम्, **अनवस्थेषु** - अस्थिरेषु, शरीरेषु नित्यत्वेन तत्र स्थितम् । **महान्तं विभुम्** - महावैभवशालिनं **आत्मानं मत्वा धीरो न शोचति** ।। २२ ।।

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silting or going far that appear contradictory elsewhere exist in Him the paramātman through the individual souls as He is the self of all. **kastam madāmadam devam** - Him, the paramātman who remains free from the pairs of opposites of the form pleasure and non- pleasure who can know Him except one like me who is blessed with the grace of the supreme. This is the idea.

aśarīram - without a body caused by karma. **anavasthesu avasthitam** - being eternally established in transitory bodies. **Mahāntam vibhum** - possessing great glory. The rest of the mantra is clear.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूँ स्वाम् ।। २३ ।।

nāyamātmā pravacanēna labhyō na
mēdhayā na bahunā śrutēna ।
yamēvaiṣa vṛṇutē tēna labhyastasyaiṣa
ātmā vivṛṇutē tanūm̐ svām ।। 23 ।।

This (Supreme) self is not attainable either through thinking or by meditation or by such hearing. He (supreme self) is attainable by him (individual soul) whom He (supreme) chooses. To him this (supreme) reveals His form.

ईदृशात्मप्राप्त्युपायं दर्शयति - **नायमात्मा** इति । अत्र प्रवचनशब्देन, मननस्यैव ग्रहीतुमुचितत्त्वात्; अध्यापनरूपस्य प्रवचनस्य हेतुत्वाप्रसक्तेश्च; तथैव व्यासार्यैः विवृतत्वाच्च प्रवचनं मननम् । **यमेवैष वृणुते तेन लभ्यः** । **एषः** - परमात्मा, **यम्** - साधकं प्रार्थयते, **तेन लभ्यः** - प्रार्थनीयपुंसा लभ्यः इत्यर्थः । तत् प्रार्थनीयत्वं च, तत्प्रियतमस्यैव पुंसः । तत्प्रियतमत्वं च, तत्प्रीतिमत एव । ततश्च भगवद्विषयिणी उपासकस्य प्रीतिः,

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God Death shows the means of attainment of such Supreme self. pravacanena - Here the word 'pravacana' signifies 'manana' or thinking which is the means of pravacana because it is proper to take 'pravacana' to mean 'manana' only on the strength of the mention made further of 'dhyāna' and 'śravana' together by **na medhayā na bahunā śrutena**; and also since there is no occasion of pravacana here of the form of teaching and as this has been explained by Vyasārya in the same manner. **eṣah** - this paramātman, yam - which aspirant vṛṇute chooses **tena labhyaḥ** - the meaning is that He is attainable by the person who is sought by Him - the fact of being chosen by Him (supreme) can only be in respect of person who is most dear to Him. The fact of being beloved to Him can happen

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ।। २४ ।।

nāviratō duścaritānnāśāntō nāsamāhitaḥ ।
nāśāntamānasō vā'pi prajñānēnainamāpnuyāt ।। 24 ।।

He who has not desisted from bad deeds, who is not peaceful, who is not self-recollected, who has not controlled his mind cannot attain this (Supreme self) through knowledge.

भगवतः उपासके प्रीतिमुत्पाद्य तत्प्राप्तिहेतुः भवतीत्यर्थः । **तस्यैष आत्मा विवृणुते तनूं स्वाम् । तस्य** - उपासकस्य, **एष आत्मा** - परमात्मा, स्वरूपं प्रकाशयति, स्वात्मानं प्रयच्छति इत्यर्थः । **वृणुते** इति पाठेऽपि स एवार्थः ।। २३ ।।

परमात्मप्राप्तिहेतुभूतोपासनाङ्गतया कांश्चिद्धर्मान् उपदिशति **नाविरतः दुश्चरितात्** इति । परदारपरद्रव्यापहारात् अनिवृत्तः, अनुपशान्तकामक्रोधवेगः, नानाविधव्यापारविक्षिप्ततया अनवहितचित्तः, अनिगृहीतमनाश्च, **एनम्** - परमात्मानम्, प्रज्ञानेन नाप्नुयादित्यर्थः ।

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only to one who loves Him (supreme) that means the love of God on the part of the upāsaka creates love towards the upāsaka on the part of God and becomes the cause of the attainment of God. tasya - to that aspirant or upāsaka. eṣaḥ ātmā - this supreme self vivṛṇute - reveals his essential nature. That means He gives Himself. The meaning is the same even according to the reading 'vṛṇute'.

duścaritāt aviratah - one who has not given up desire for others' lives and one who has not given up stealing other's properties. aśāntaḥ - one whose passion for desire and anger have not become calm. nāsamāhitaḥ - whose mind is not concetrated on account of distractions due to manifold activities. aśāntamanasaḥ - whose mind is not controlled enam - this paramatman. The meaning is that he will not attain paramātman through knowledge.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ।। २५ ।।

।। इति कठोपनिषदि द्वितीयावल्ली ।।

yasya brahma ca kṣatraṃ ca ubhē bhavata ōdanaḥ ।
mṛtyuryasyōpasēcanaṃ ka itthā vēda yatra saḥ ।। 25 ।।

।। Iti Kaṭhōpaniṣadi Dvitīyavallī ।।

Who can know as to how He (the Supreme self) is to whom the Brahma and the kṣatra (the movables and the immovables) both become food and to whom Death is curry spice?

पुरुषार्थस्यैव अनृतवदननिषेधस्य, दर्शपूर्णमासप्रकरणे क्रत्वङ्गतया, 'नानृतं वदेत्' इति निषेधवत्, पुरुषार्थस्यापि दुश्चरितविरत्यादेः उपासनाङ्गतया विधानम् उपपद्यते । ततश्च, **यस्तु** - पुरुषार्थमपि दुश्चरितनिषेधम् अतिलङ्घ्य परमात्मोपासनम् अविगुणं चिकीर्षति, तस्य, दुश्चरितनिषेधरूपाङ्गवैगुण्यात् उपासनसाद्गुण्यं न सिद्ध्यति इत्यर्थः ।। २४ ।।

यस्य ब्रह्म च इति । **ब्रह्म च क्षत्रं च** - ब्रह्म क्षत्राख्यवर्णद्वयोपलक्षित-कृत्स्नचराचरात्मकमिदं जगत् । **यस्य ओदनो भवति** - यस्य विनाश्यो भवतीत्यर्थः ।

It is quite proper to prescribe abstention from evil deeds and others as accessories to upāsana though all these are puruṣārthas (ie., though all these abstentions are generally prescribed for all and the transgression of which would lead to sin, and which are to be practised by all) just like the negation 'one should not speak a lie' is again prescribed as an accessory (to the performance of the sacrifice) in the context of darśapūrṇamāsa', though in fact the prohibition of speaking a falsehood is a puruṣārtha already.

'Brahma ca kṣatram' - the entire universe comprising of all forms of the movables and the immovables that are signified in a secondary sense by the two castes namely Brahma and Kṣatra. yasya odano bhavati - the

यस्य मृत्युः स्वयमद्यमानत्वे सति अन्यस्यादनहेतुर्भवति, **सः** - निखिलचराचरसंहर्ता परमात्मा, **यत्र** - यस्मिन् प्रकारे स्थितः, यत्प्रकारविशिष्टः, तं प्रकारम् **इत्थम्** इति को वेद इत्यर्थः ।

ननु - **ब्रह्मक्षत्रपदेन** कृत्स्नचराचरग्रहणे किं बीजम्? इति चेत्, उच्यते - **ब्रह्म च** क्षत्रं च ओदनः इत्युक्ते, ब्राह्मणक्षत्रियवर्णयोः किंचित्प्रति ओदनशब्दमुख्यार्थत्वासम्भवात्, ओदनशब्देन भोज्यत्वं वा, भोग्यत्वं वा, विनाश्यत्वं वा लक्षणीयम् । न हि ब्रह्मक्षत्रमात्रभोक्ता तन्मात्रसंहर्ता वा, कश्चिज्जीवो वा, परमात्मा वा अस्ति ।

ननु अन्तरादित्यविद्यायां 'ये च अमुष्मात्परांचो लोकाः तेषां चेष्टे' (छां.उ.१-६-८) इति सर्वलोकेश्वरे परमात्मन्युपासनार्थं लोकविशेषेशितृत्वश्रवणवत्, सर्वसंहर्तर्यपि परमात्मनि

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meaning is that they are destroyable by Him. yasya mṛtyuḥ upasecanam' - for whom Death is the helper in consuming others while he himself is eaten. sat the paramatman who is the destroyer of all movables and immovables. yatra in which manner He is, by what He is characterised. Who knows that manner as 'it is thus'? This is the idea.

Objection: It is asked what reason is there for understanding the entire world of movables and immovables and signified by the words 'Brahma' and 'kṣatra' we will state as follows - (Answer) when Brahma and 'kṣtra' are said to be the food, the word food it should indicate the fact of being the object of enjoyment or destruction as the primary means the word odana is impossible in respect of the castes Brāhmaṇa and Kṣatriya. There is not indeed any jīva or paramātman who is the eater of only Brāhmaṇas and Kṣatriyas.

It cannot be said that for the sake of meditation the fact of destruction of Brāhmaṇas and Kṣatriyas is enjoined even though He is the destroyer of all just as in the passage. He is Lord of all these worlds which are beyond heaven' in the context of 'antarāditya vidyā' (Cha.Up.2)

ब्रह्मक्षत्रसंहरणमुपासनार्थमुपदिश्यतामिति चेन्न; तद्वदस्योपासनाप्रकरणत्वासम्भवात् । अतः ब्रह्मक्षत्रग्रहणस्य चराचरमात्रोपलक्षणत्वं युक्तम् । उक्तं च 'अत्ता चराचरग्रहणात्' (ब्र.सू.१-२-९) इति ।।

ननु एवमपि ओदनशब्देन किमिति विनाश्यत्वं लक्ष्यते? गौणत्वमपि शब्दस्य साधारणगुणमपहाय असाधारणगुणेनैव निर्वाह्यम् । नहि अग्निर्माणवकः इत्यत्र अग्निशब्देन, पैङ्गल्यादेरिव द्रव्यत्वादेः उपस्थितिः अस्ति । अत एव 'प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातॄणां प्र यजमानस्य' (पू.मी.३-५-७) इति अध्वर्युप्रैषे उद्गातृशब्दस्य बहुवचनानुरोधेन

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only Lordship particular world is taught for meditation as that. So it is proper that the movable and the immovable are signified by the terms Brahma and Kṣatra. The Sūtrakāra (Bādarāyaṇa) has described thus in the sūtra, 'attā' carācaragrahaṇāt' (1-219)

Objection: It may be further objected thus: - why is the word 'odana' taken to signify destructibility in the secondary sense? Even when the secondary sense of a word is resorted to then only an uncommon quality should be taken and not a general one. In the example 'agniḥ māṇavakaḥ' or 'the pupil is fire' the quality of 'dravyatva' or substanceness' is not taken as the quality of golden colour is taken. For the same reason in the Adhvaryus command 'let the Hotṛ's cup come forward, let the Brahma's cup come forward, let udgātr's cup come forward, let the Yajamāna's cup come forward it is accepted that though the word 'udgātṛṇām' in plural refers to many through the secondary sense it is referred only to the group of udgātṛ priests and not to the common characteristic of ṛtviks who are sixteen in number. In the same way here also though the primary sense of the word 'odana' is not possible in respect of Brahma and Kṣatra it is proper to take them by the secondary sense as signifying 'Bhojyatva' or 'bhogyatva' is., the fact of being edible and

बहुषु वृत्तौ वक्तव्यायाम्, षोडशर्त्विक्साधारणाकारं विहाय, उद्गातृगणमात्रलक्षणा, पूर्वतन्त्रे (३-५-७) वर्णिता । तद्वदिहापि ब्रह्मक्षत्रवाक्ये प्रतीयते इति चेत्;

उच्यते; यद्यपि विनाश्यत्वं साधारणाकारः; तथापि मृत्युर्यस्योपसेचनम् (क.उ.२-२४) इति वाक्यशेषानुरोधात्, साधारणोऽपि, गौण्या वृत्त्या लक्षयितुम् उचितः ।

ननु - उपसेचनशब्दापेक्षया ओदनशब्दस्य मुख्यत्वात्, ओदनशब्दस्वारस्यानुरोधेन, असाधारणाकाररूपभोग्यत्वे लक्षिते, जघन्यम् उपसेचनपदम् अबाधकत्वाभिप्रायेण कथंचित् नीयताम् । अतः ब्रह्मक्षत्रभोक्ता यः, यस्य च मृत्युः अबाधकः, सः अस्मिन् मन्त्रे प्रतिपाद्यः । भोक्तृत्वं च जीवस्यैव इति, स एव अस्मिन्मन्त्रे प्रतिपाद्यताम् इति चेत्;

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enjoyable and not as signifying destructibility, which is a remote sense. It is not proper to take the meaning of destructibility and to make the sentence refer to paramātman, the destroyer of all the movable and immovable.

Reply To this objection we reply as follows

Though the quality of 'vināśyatva or destructibility is a general one, but yet it is proper to accept that as signified through a secondary sense because it will be in accordance with the rest of the passage 'for whom death is curry spice?

Objection: It may be asked further thus. When compared with the word 'upasecana' the word 'odana' is more important and when according to the natural importance of the word 'odana' the particular characteristic of being enjoyable alone must be accepted as indicated by it and the latter term 'upasecanam' may be some how taken to mean something 'that doest not obstruct'. So what is dealt in this mantra may be said as one who is the enjoyer of Brāhmaṇas and Kṣatriyas and to whom death is not an obstructor. And the fact of enjoyership is only for the jīvātman. So He alone is described in this mantra.

उच्यते उपसेचनत्वेन रूपितस्य मृत्योः, ओदनत्वरूपितेन ब्रह्मक्षत्रशब्दितेन, दध्यन्नवत् प्रतीतसम्बन्धस्य, सर्वात्मना बाधप्रसङ्गात् । न हि यस्य ब्रह्म च क्षत्रं च भोग्यम्, यस्य च मृत्युः अबाधकः इत्युक्ते, मृत्योः ब्रह्मक्षत्रस्य च सम्बन्धः प्रतीयते । अतः उपसेचनशब्दस्य ओदनशब्दापेक्षया जघन्यत्वेऽपि, अबाधकत्वरूपसाधारणगुणं विहाय, स्वयम् अद्यमानत्वे सति अन्यादनहेतुत्वरूपा साधारणरूप एव ग्राह्यः । ततश्च एकवाक्यान्तर्गतचरमश्रुतोपसेचनपदानुसारेण, ओदनशब्देनाऽपि विनाश्यत्वमेव लक्षणीयम् । स्वबुद्ध्युपस्थापनीयविशेषाकाररूपगुणग्रहणादपि, एकवाक्यतापन्नपदान्तरोपस्थापितगुण-ग्रहणस्यैव बुद्धिलाघवेन एकवाक्यतासामर्थ्यानुरोधेन च न्याय्यत्वादिति अस्यार्थस्य अत्राधिकरणे निर्णीतत्वात् इत्यलं पल्लवितेन ।। २५ ।।

।। इति द्वितीयवल्ली प्रकाशिका ।।

Reply

To this we reply as follows: If the above view point is accepted it will result in the total rejection of relationship between 'mṛtyu' spoken of figuritavely as 'upasecanam' and 'Brahma Kṣatra' spoken metaphorically as 'odanam'. This relationship is of the kind of curds and rice. This relationship cannot be discerned if it is described as to whom Brāhmaṇas and Kṣatriyas are enjoyable and to whom Death is no obstructor'. So though the word 'upasecana' is a subsequent term in relation to the word 'odanam' in this passage, yet it must be taken to mean extraordinarily the particular thing which helps eating other things while it is also eaten up along with them and the general meaning of not being an obstructor is to be discarded. Then according the word 'upasecanam' occuring later in the same sentence the word 'odanam' also should signify in a secondary sense 'vinaśyatve' only.

Thus ends the translation of Second valli

तृतीया वल्ली

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्द्ध्ये ।
छायातपौ ब्रह्मविदो वदन्ति पंचाग्नयो ये च त्रिणाचिकेताः ।। १ ।।

ṛtaṃ pibantau sukṛtasya lōkē
guhāṃ praviṣṭau paramē parārddhyē ।
chāyātapau brahmavidō vadanti
pañcāgnayō yē c a triṇācikētāḥ ।। 1 ।।

The knowers of Brahman who have the five fires and who have studied the three anuvākas, speak of the two namely shade and light, that enjoy the result of action in this very world of good deeds and that have entered the cave in the most supreme excellent place.

तृतीयावल्लीप्रकाशिका

'क इत्था वेद यत्र सः' इति अस्य दुर्ज्ञानत्वे, 'अत्र इत्थमास्ते' इति अस्य अर्थस्य दुर्बोधत्वेन; न वयं तदुपासने शक्ताः ? इति मन्यमानं प्रति उपास्योपासकयोः एकगुहानुप्रवेशेन परमात्मनः 'सूपास्यत्वात्' वयमपि उपासितुं शक्ताः द्वाभ्यां मन्त्राभ्यां दर्शयति - **ऋतं पिबन्तौ** इत्यादिना । सत्यपदवाच्यावश्यम् भावि कर्मफलमनुभवन्तौ

To one who thinks - 'we are not able to meditate upon Him', as it is difficult to know that 'He is thus here' and also as it is difficult to know Him as stated in the mantra 'who knows this as it is?', God Yama shows with these two mantras that since both the 'upāsya' and the 'upāsaka' have entered the same cave of the heart and as it is easy to meditate upon paramātmā, we can also meditate upon Him. Ṛtam pibantau - enjoying

सुकृतसाध्ये, **लोके** - अस्मिन्नेव लोके वर्तमानौ हृदयकुहरं प्रविष्टौ, तत्रापि परमाकाशे, परार्ध्ये संख्यायाः उत्तरावधिः, तदर्हति इति परार्ध्यम् । उत्कृष्ट इत्यर्थः । तादृशे हार्दाकाशे वर्तमानौ । छायातपशब्दाभ्यां ज्ञाज्ञौ लक्ष्येते । अज्ञशब्देन जीवनिर्देशस्य च । अयमभिप्रायः-उपास्य-उपासकयोः एकगुहावर्तित्वे, तयोरेव प्राप्य प्राप्यस्य च तत्प्राप्तिसाधनरथत्वेन रूपिते शरीरे अवस्थानम् अयुक्तम् । न हि रथेन प्राप्तव्योऽर्थः रथस्थो भवतीति शंका न कार्या । प्राप्यस्य परमात्मनः तत्र अवस्थित्वेऽपि, जीवस्य 'पराभिध्यानात्तु तिरोहितम्' (ब्र.सू.३-२-४) इत्युक्तरीत्या परमात्मसंकल्पमूलकर्मरूपाविद्यावेष्टिततया

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the result of karma spoken as truth that is bound to happen. **sukṛtasya** loke - being in this world itself which gained by good deeds; **guhām** praviṣṭau - having entered the crevice of the heart; even there **parame** - in the supreme ether. **parārdhye** - the ultimate limit of number is parārdha. Fit for it is parārdhyam, the meaning is calibrated exisiting in such ether of the heart. **chāyātapau** - By these two words 'chāyā' and 'ātapa' the ignorant and the omniscient are indicated. The intention in signifying the jīva by the term 'ignorant' is this: If the object of meditation and the meditator reside in the same cave, and as they two are described as the attainer and the attainable, it may be printed out that it is not reasonble for the attainable to exist in the body which is figuratively described as the chariot which is a mean to its attainment. The doubt namely that what is to be attined with the help of the chariot cannot verily be in the chariot, should not be cherished. Though the paramātman, the object of attainment is dwelling there alone, (in the body) since the Jīvātman is enshrouded in Avidyā of the form of karma on account of the will be the paramātman as stated in the vedāntasūtra ' parābhidhyānāttu tirohitam' (sa 3-2-4) there is the absence of attainment of the form of experience of paramātman and

तदनुभवलक्षणतत्प्राप्तेः अभावेन प्राप्तृप्राप्ययोः, जीवपरयोः रथत्वरूपितशरीरान्तर्वर्त्येक-गुहावर्तित्वकथने न अनुपपत्तिः इति । **पंचाग्रयो ये च त्रिणाचिकेताः।** पंचाग्निशुश्रूषापरिशुद्धान्तःकरणाः । त्रिणाचिकेताः उक्तोऽर्थः । एवंभूताः ब्रह्मविदः वदन्ति इत्यर्थः । केवलपंचाग्नित्रिणाचिकेतानाम् ईदृशपरमात्मप्रतिपादनासामर्थ्यात् ब्रह्मविदामेव पंचाग्नित्वत्रिणाचिकेतत्वे विशेषणे ।

अस्य मन्त्रस्य जीव-परमात्मपरत्वं सूत्रितम् 'गुहां प्रविष्टौ आत्मानौ' (ब्र.सू.१-२-११) इति । ननु - कर्मफलभोगशून्ये परमात्मनि - 'ऋतँ पिबन्तौ' इति निर्दिष्ट

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therefore there is no incompatibility in describing the existence of the jīvātman and the paramātman, the attainer and the attainable in one and the same came within the body which is metaphorically described as the chariot. pancāgnayaḥ - those whose minds are purified through the worship of the five fires. Tṛiṇāciketāḥ - the meaning is already explained. 'Brahmavido vadanti' - the meaning is this. Such kind of knowers of Brahman speak of; these two namely the fact of serving the five fires and the fact of mastering the three naciketa anuvākas are attributed going with the knowers of Brahman because of the inability of those who have merely worshipped the five fires and mastered the three Naciketa anuvākas to describe paramātman of this nature.

The fact of this mantra referring to jīvātman and paramātman is spoken of in the sūtra 'guhām pravistavātmānau hi taddarśanāt' (SB 1-2111) (obj.) It may be objected that it is proper that this mantra refers to 'buddhi' and 'jīvātman' alone for the following reasons:

(1) The fact of being the enjoyer of Karma phalas mentioned in this mantra by the words 'ṛtam pibantau' cannot happen to paramātman who is free from any experience of the results of karma.

कर्म भोक्तृत्वासम्भवात्, सुकृतसाध्यलोकवर्तित्वगुहावच्छिन्नत्वयोः, सर्वगते परस्मिन् ब्रह्मणि असंभवात्, छायातपनिर्दिष्टाप्रकाशत्वप्रकाशत्वयोरपि जीवपरमात्मपरत्वेऽसम्भवात्; बुद्धिजीवपरत्वे तु, तस्य सर्वस्यापि उपपत्तेः, कर्मफलभोगकरणे कर्तृत्वोपचारेण पिबन्तौ इति निर्देशस्यापि उपपत्तेः बुद्धिजीवपरत्वमेव अस्य मन्त्रस्य युज्यते - इति चेत्;

एवमेव हि 'गुहां प्रविष्टौ' इति सूत्रे आशंक्य, संख्याश्रवणे सति, एकस्मिन् सम्प्रतिपन्ने द्वितीयाकाङ्क्षायां प्रतिपन्नजातिमुपजीव्य व्यक्तिविशेषपरिग्रहे बुद्धिलाघवात्, विजातीयपरिग्रहे जातिव्यक्तिबुद्धिद्वयापेक्षया गौरवात्, सम्प्रतिपन्नजातीयपरिग्रहौ युक्तः ।

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(2) Existing in a world attained by sukṛta and being limited by the cave cannot happen in respect of supreme Brahman, who is all-pervasive.

(3) The fact of shining and non-shining indicated by the words 'chāyā' and 'ātapa' cannot be consistent if referred to the jīvātman and paramātman.

(4) All these become reasonable if this mantra is taken as referring to buddhi and jīvātman.

(5) It is tenable to take the usage of the word 'pibantau' as indicative of an agent in the organs of enjoyment of fruits of action in a secondary sense.

Reply

We reply that there is no room for the doubts raised by you as it is established that this mantra refers to the jīvātman and paramātman alone under the sūtra 'guhām praviṣṭau' raising the doubts in the same manner the answer is given as follows; - when there is a mention of dual number and when one of them is well determined and when the other one is to be determined it is reasonable to decide it as belonging to the same 'jāti' as

लोकेऽपि 'अस्य गोर्द्वितीयो अन्वेष्टव्यः' इत्यादौ तथा दर्शनात् । तथा च ऋतपानलिङ्गावगतस्य जीवस्य द्वितीयः, चेतनत्वेन तत्सजातीयः परमात्मैव ग्राह्यः; परमात्मनः प्रयोजककर्तृतया, 'पिबन्तौ' इति निर्देशस्यापि सम्भवात् । अन्तःकरणे स्वतन्त्रकर्तृत्वप्रयोजककर्तृत्वयोः अभावेन 'पिबन्तौ' इति निर्देशस्य, सर्वथाऽप्यसम्भवात्, सर्वगते ब्रह्मणि, सुकृतसाध्यलोकवर्तित्वस्यापि सम्भवात्, अस्मिन्नेव प्रकरणे 'गुहाहितं गह्वरेष्ठम्' (क.उ.२-१२) इति परमात्मनो गुहाप्रवेशश्रवणेन, गुहाप्रवेशस्यापि उपपत्तेः छायातपशब्दाभ्यां किञ्चिज्ज्ञसर्वज्ञयोः प्रतिपादनसंभवात्, जीवपरमात्मपर एवायं मन्त्रः इति

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the former since there is parsimony of thought when the 'jāti' already known is adopted and the particular alone is to be determined. On the other hand, if it is said to be thing of a different jāti, it leads cumbersomeness of thought as it requires two ideas one of the 'jāti' and other of the 'vyakti' - even in worldly usage such as 'the second to the cow is to be sought', it is the same. Likewise the second to the jīvātman who is decidedly known through the characteristic of 'ṛtapane', is to be known as paramātman alone who is of the same genus by virtue of his being the sentient principle. Since even the usage 'pibantau' becomes tenable in respect of the paramātman as He is the causal agent, (2) Since it is absolutely impossible to refer, by the word 'pibantau', to the internal organ (Buddhi) which is neither an independent agent nor a causal agent (3) since it is possible for the omnipresent Brahman to exist even in the world attained through good deeds, (4) since the statement (guhām praviṣṭau) becomes quite reasonable as the entering into the cave by the paramātman is known in this very context in the mantra 'guhāhitam gahvareṣṭham' and (5) since the words 'chāyā' and 'ātapa' are possible of being explained as the little knower and the all-knower, this mantra refers to the jīvātman and paramātman alone. A further doubt may be raised thus: - under the

समर्थितत्वात्, न त्वदुक्तशंकावकाशः । 'तयोरन्यः पिप्पलं स्वाद्वत्तीति सत्त्वम्' इति पैङ्गिरहस्यब्राह्मणानुसारेण 'द्वा सुपर्णा' (मुं.उ.३-१-१) इति मन्त्रस्य बुद्धिजीवपरत्वात्, 'इयदामननात्' (ब्र.सू.३-३-३४) इत्यधिकरणे, 'ऋतं पिबन्तौ' इति मन्त्रस्य, 'द्वा सुपर्णा' (मुं.उ.३-१-१) इति मन्त्रैकार्थ्यस्य प्रतिपादितत्वात्, अयमपि मन्त्रः बुद्धिजीवः परः इत्यस्याः शंकायाः, 'गुहां प्रविष्टावात्मानौ' (ब्र.सू.१-२-११) इति सूत्रकृतैव निराकृतत्वात् ।

किं च जीवे गुहाप्रवेशस्य बुद्ध्युपाधिकत्या, स्वतः प्रवेशवत्या बुद्ध्या सह जीवस्य, 'गुहां प्रविष्टौ' इति गुहाप्रवेशवर्णनं न सङ्गच्छते । उपष्टम्भकाधीनगुरुत्वशालिनि सुवर्णे, गुरु सवुर्णम् इति व्यवहारसम्भवेऽपि, उपष्टम्भकसुवर्णे गुरुणी इति व्यवहारदर्शनात् ।

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adhikaraṇa 'iyadāmananāt' (Br.sū. 3-3-34) It is expounded that the mantra 'ṛtam pibantau' has oneness of meaning with the mantra 'dvā suparṇā' (muṇḍa. Up. 3-1) The mantra 'dvā suparṇā' refers to 'buddhi' and 'jīva' according to the Paingi Brāhmaṇa statement viz. 'of these two the other that eats pippala is buddhi', So let this mantra also be taken as referring to Buddhi and jīva.

Answer

As this doubt has been set at sought by the vedāntasūtrakara himself under the sūtra 'guhām praviṣṭavātmānau' (VS. 1-2-11), we need not react.

Moreover, in the event of the jīva entering into the cave due to the conditioning of the intellect or entering into the cave along with intellect as it is stated the description of the entry as 'guhām praviṣṭau' is not valid. Though the statement 'guru suvarṇam' - 'gold is heavier' is reasonable in respect of gold that has become heavier on account of its being taken along with the base, yet the statement 'gold and the base are heavier' is not made. For the same reason a second explanation of this mantra made, as referring to jīvātman and paramātman according to the sūtra, by the

अत एव परपक्षे सूत्रानुसारेण अस्य मन्त्रस्य जीवपरमात्मपरतया कृतं योजनान्तरमपि अनुपपन्नम् । 'अनेन जीवेनात्मनाऽनुप्रविश्य' (छां.उ.६-३-२) इति श्रुत्यनुसारेण परमात्मनो जीवभावेन अनुप्रवेशाभावात् 'जीवपरमात्मानौ गुहां प्रविष्टौ' इति निर्देशानुपपत्तेः । जीवभावेन ब्रह्मणः संसारमभिप्रेत्य, 'ब्रह्म संसरति' इति व्यवहारसत्त्वेऽपि, जीवब्रह्मणी संसरतः इति व्यवहारासंभवात् । 'जीवेशावाभासेन करोति माया च अविद्या च स्वयमेव भवति । कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः' (नृ.ता.उ.९) इति वचनानुसारेण प्रतिगृहीते, अविद्यया वा, अन्तकरणस्य वा जीवोपाधित्वम् इति पक्षद्वयेऽपि, न अविद्यान्तःकरणयोः प्रतिबिंबोपाधित्वं युज्यते । स्वच्छद्रव्यप्रतिबिम्बत्वासम्भवेन, अविद्याप्रतिबिम्बोऽन्तः - वा जीव इति पक्षद्वयमेव प्रतिहतिपरावृत्तनायनरश्मिगृह्यमास्यैव परिशिष्यते । तत्र च हृदयगुहायाम् अविद्यान्तःकरणाभ्याम् अवच्छिन्नत्वेन,

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opponent view is not reasonable. For, though, according to the text 'anena jivenātmanā anupraviśya' (Chā.Up. 6-3-2) there is the entry of paramātman in the form of the jīva, but yet as there is the absence of entry in the form of paramātman, it becomes incompatible to state 'the jīva and paramātman have entered in to the cave' - though there is the usage of the form 'Brahma samsarati' Brahman is a samsārin, meaning that Brahman is in samsāra in the form of jīva, one cannot say at any time that 'jīva and Brahman are both undergoing samsāra'.

According to the two views accepted namely that either 'avidyā' or the antahkaraṇa is the 'upādhi' or limiting adjunct of the jīva in accordance with the text 'It makes through 'ābhāsa' - false appearance the jīva and the Īṣa and itself becomes 'māyā and avidyā' and conditioned by the effect is the jīva and conditioned by the cause is God! (NṛsimhaTāpanīya Upaniṣat - (9) Pratibimbopādhitva cannot happen either to avidyā or to antahkaraṇa. The meaning of the word 'pratibimba' is only that which is grasped by one through the rays of light in the eyes deflected on account of a transparent substance. As there is no possibility of a reflection at all in respect of 'caitanya' which is non-perceptual, it is not possible to hold that the jiva is either the reflection in avidyā or in antahkaraṇa. Therefore

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ।। २ ।।

yaḥ sēturījānānāmakṣaraṃ brahma yat param ।
abhayaṃ titīrṣatāṃ pāraṃ nācikētaṃ śakēmahi ।। 2 ।।

Let us be able to meditate upon (Brahman) that which is the bridge for the sacrificers, which is the changelees Supreme Brahman, which is the fearless shore for those who desire to cross the ocean of samsāra and which is attainable through Naciketa fire.

अनवच्छिन्नपरमात्मनो गुहाप्रवेशवर्णनश्रुतेः वा अन्तर्यामिब्राह्मणस्य वा नांजस्यम् इति अलमतिचर्चया । प्रकृतमनुसरामः ।। १ ।।

यस्सेतुः इति । यज्वनां **यः सेतुः** - आधारभूतः, कर्मफलप्रदः इत्यर्थः । **ईजानानाम्** इति कानजन्तश्शब्दः । **अक्षरं ब्रह्म यत् परम्** - यन्निर्विकारं परं ब्रह्म । **अभयं तितीर्षता पारम्** - संसारसागरं तितीर्षतां निर्भयं दृढं तीरम् । **शकेमहि** - नाचिकेताग्निप्राप्यमुपासितुं शक्ताः स्म इत्यर्थः । शकेः व्यत्यनेन शप् । नाचिकेतं

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the two views only namely that (1) the jīva is limited by avidyā or (2) antahkaraṇa, remain. Neither the scriptural text that describes the entry of the unconditioned paramātman into the cave not the antaryāmi Brahman is in accordance with these two views pointing it as delimited by avidyā or antahkaraṇa in the cave of the heart.

Yah setuh - He who is the supporter; who is the giver of the fruits of karma, that is the meaning. Ījānānām is form with the suffix 'kānac', akṣaram Brahma yat param - that which is the changeless Supreme Brahman. abhayam titirṣatām pāram - firm and fearless shore for those who desire to cross the ocean of samsāra. **nāciketam śakemahi -**

आत्मानं रथिनं विद्धि शरीरं रथमेव च ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।। ३ ।।

ātmānaṃ rathinaṃ viddhi śarīraṃ rathamēva ca ।
buddhiṃ tu sārathiṃ viddhi manaḥ pragrahamēva ca ।। 3 ।।

Know the self as the occupant of the chariot and know the body the chariot itself. Know the intellect to be the charioteer and the mind as the reins.

शकेमहि इत्यस्य मन्त्रखण्डस्य तथैव भाष्यकृता व्याख्यातत्वात् । अतः दुरुपास्यत्वबुद्ध्या न भेतव्यम् इति भावः ।। २ ।।

'आत्मानं रथिनं विद्धि' इत्यादिना 'सोऽध्वनः पारमाप्नोति' इत्यन्तेन संसाराध्वपारभूतवैष्णवपरमपदप्राप्तौ परिकरम् उपदिशन् प्राप्तृस्वरूपम् उपदिशति **आत्मानं रथिनं विद्धि** इति । शरीराधिष्ठातारं रथिनं विद्धि । शरीरमेव च रथं विद्धि

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the meaning is that we are capable of meditating upon that which is the object of attainment through nāciketa fire. According to vedic exception 'śap' has come for the root here.

This part of the mantra viz. 'nāciketam śakemahi' has been commented upon by Bhāṣyakāra in this way alone.

So the idea is that one should not be afraid that it is difficult to meditate upon.

Teaching the accessories for the attainment of the Supreme Abode of Viṣṇu, which is the end of the path of samsāra, with the mantra beginning with ātmānam rathinam viddhi and ending with 'sodhvanah pāram āpnoti', God Death teaches the nature of the attainer. 'ātmānam

इन्द्रियाणि हयानाहुर्विषयाँस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।। ४ ।।

indriyāṇi hayānāhurviṣayām̐stēṣu gōcarān ।
ātmēndriyamanōyuktaṃ bhōktētyāhurmanīṣiṇaḥ ।। 4 ।।

(The wise) speak of the senses as the horses and their objects as the paths on which they tread. They say that the (individual) soul associated with body, senses and the mind is the enjoyer.

इत्यर्थः । बुद्धिशब्दाध्यवसायाधीनत्वात् देहप्रवृत्तेः तस्याः सारथित्वम् इति भावः । **प्रग्रहः** - रशना ।। ३ ।।

इन्द्रियाणि हयानाहुः - स्पष्टोऽर्थः । **विषयांस्तेषु गोचरान्** - तेषु इन्द्रियेषु हयत्वेन रूपितेषु, **गोचरान्** - मार्गान् शब्दादिविषयान् विद्धि इत्यर्थः । रथसारथि-हय-प्रग्रहत्वेन रूपितानां शरीरेन्द्रियमनोबुद्धीनामभावे, रथित्वेन रूपितस्य उदासीनस्य आत्मनो गमनरूपलौकिकवैदिकक्रियाकर्तृत्वमेव नास्ति इत्येतत् सुप्रसिद्धत्वेन दर्शयति - **आत्मेन्द्रिय-**

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rathinam viddhi - know him who is presiding over the body as the occupant of the chariot. śarīram rathameva ca - know that the body itself is the chariot. Buddhim tu sārathim viddhi - As the function of the body is dependent upon decision called as buddhi, the fact of being the charioteer belongs to it. This is the idea. pragrahaḥ - rein.

Indriyāṇi hayān āhuḥ - The meaning is clear. viṣayān teṣu gocarān know that objects of the senses such as sound and others are the paths in respect of the sense organs metaphorically described as horses. ātmendriyamano........manīṣiṇaḥ - God Yama shows how as a well known fact that in the absence of body, senses, mind and buddhi which

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ।। ५ ।।

yastvavijñānavān bhavatyayuktēna manasā sadā ।
tasyēndriyāṇyavaśyāni duṣṭāśvā iva sārathēḥ ।। 5 ।।

The sense of organs of that person who is ignorant for ever with his mind uncontrolled, become uncontrollable, just like wild horses, for the charioteer.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ।। ६ ।।

yastu vijñānavān bhavati yuktēna manasā sadā ।
tasyēndriyāṇi vaśyāni sadaśvā iva sārathēḥ ।। 6 ।।

But for one, who has gained knowledge (of the ātman) and who has his mind always controlled, his sense organs become controllable just like good horses for the charioteer.

इति आत्मशब्दो देहपरः । **मनः** शब्दः तत्कार्यबुद्धेरपि उपलक्षकः; पूर्वमन्त्रे बुद्धेरपि सारथित्वेन निर्दिष्टत्वात् । **भोक्ता** - कर्तृत्वभोक्तृत्ववान् इत्यर्थः । न हि केवलस्यात्मनः कर्तृत्वं भोक्तृत्वं वा अस्तीति भावः ।। ४ ।।

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are metaphorically described chariot, horses, reins and charioteer there is verily no fact of doership on the part of the inactive ātman who is described metaphorically as the occupant of the chariot, in respect of action both secular and vedic of the form of movement. The word ātman refers to the body. The word 'manas' indicates the intellect or Buddhi which is its effect as buddhi was pointed out as the charioteer in the previous mantra.

God Death speaks of the usefulness of the metaphorical description of the body and others as chariot and others in these two mantras.

यस्त्वविज्ञानवान् भवत्यमनस्कस्सदाऽशुचिः ।
न स तत् पदमाप्नोति संसारं चाधिगच्छति ।। ७ ।।

yastvavijñānavān bhavatyamanaskassadā'śuciḥ ।
na sa tat padamāpnōti saṃsāraṃ cādhigacchati ।। 7 ।।

He who is impure with an uncontrollable mind and without knowledge does not attain that abode, but gets involved in samsara.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ।। ८ ।।

yastu vijñānavān bhavati samanaskaḥ sadā śuciḥ ।
sa tu tatpadamāpnōti yasmādbhūyō na jāyatē ।। 8 ।।

शरीरादेः रथत्वादिरूपणस्य प्रयोजनमाह - **यस्त्वविज्ञानवान्** इत्यादिना मन्त्रद्वयेन । लोके हि; समीचीनसारथिप्रग्रहवत्तः अश्वाः वशीकृता भवन्ति; एवं सारथिप्रग्रहत्वेन रूपितयोः विज्ञान-मनसोः सामीचीन्ये, अश्वत्वेन रूपितानि इन्द्रियाणि वश्यानि भवन्ति; नान्यथा इत्यर्थः ।। ५-६ ।।

Yastvavijnānavān.............sadasva iva sāratheh - In their world the horses of that person who has a good charioteer and reins, become obedient to him. Likewise in the event of the goodness of 'buddhi' and 'manas' metaphorically described as charioteer and reins, the indriyas metaphorically described as horses, become obedient. not otherwise. This is meaning.

But the man who is endowed with knowledge and is ever pure with his mind under control attains that abode from which he is never born again. With these two mantras God Yama shows the results of controlling and non-controlling of the indriyas that have been metaphorically described as horses.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ।। ९ ।।

vijñānasārathiryastu manaḥ pragrahavānnaraḥ ।
sō'dhvanaḥ pāramāpnōti tadviṣṇōḥ paramaṃ padam ।। 9 ।।

He who has his intellect as his charioteer and his mind as the bridle, reaches the end of the road which is verily that Supreme abode of Viṣṇu.

हयत्वेन रूपितानाम् इन्द्रियाणां वशीकरणतदभावयोः प्रयोजनं दर्शयति मन्त्रद्वयेन **यस्त्वविज्ञानवान्** इत्यादिना । **अमनस्कः** - अनिगृहीतमनाः । अत एव **अशुचिः**, सर्वदा विपरीतचिन्ताप्रवणत्वात् इत्यर्थः । न केवलं जिगमिषितप्राप्त्यभावमात्रम्, प्रत्युत गहनं संसारकान्तारमेव प्रापयति इत्यर्थः ।। ७-८ ।।

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amanaskaḥ - One who has not restrained his mind. aśucih- therefore he is impure on account of his thinking of evil things always. samsārām cādhigacchati - not only is there the absense of attainment of the desired abode, but on the other hand it leads him to the dense forest of samsāra. This is the meaning.

इन्द्रियेभ्यः परा ह्यर्था: अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः ।। १० ।।

indriyēbhyaḥ parā hyarthāḥ arthēbhyaśca paraṃ manaḥ ।
manasastu parā buddhiḥ buddhērātmā mahān paraḥ ।। 10 ।।

The sense objects are more important than the sense organs. The mind is more important than the objects. Buddhi is more important, than the mind and the great soul (jīvātman) is more important than Buddhi.

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ।। ११ ।।

mahataḥ paramavyaktamavyaktāt puruṣaḥ paraḥ ।
puruṣānna paraṃ kincitsā kāṣṭhā sā parā gatiḥ ।। 11 ।।

The unmanifest (ie., the body) is more important than the great soul (jīvātman) The puruṣa (supreme self) is more important than the unmanifest (prakṛti). There is nothing more important than puruṣa (supreme self). It is the ultimate means and it is the final goal or the highest good.

किं तत् पदम्? इत्याकाङ्क्षायां, तत्पदं दर्शयन् उपसंहरति - **विज्ञानसारथिः** इति समीचीनविज्ञानमनश्शाली संसाराध्वपारभूतं परमात्मस्वरूपं प्राप्नोति इत्यर्थः ।। ९ ।।

If it is asked what that abodẹ is, God Death shows that abode and concludes: vijnānasārathiryastu..........padam - The meaning is this: A person who has a good and well trained buddhi and mind gains the nature of paramātman, who is the end of the path of samsāra.

वशीकार्यत्वाय रथादिरूपितेषु शरीरादिषु यानि येभ्यो वशीकार्यतायां प्रधानानि, तानि उच्यन्ते **इन्द्रियेभ्यः पराः** इत्यादिमन्त्रद्वयेन । अस्य मन्त्रद्वयस्यार्थो भगवता भाष्यकृता आनुमानिकाधिकरणे उक्तः । इत्थं हि तत्र भाष्यकृता 'तेषु रथादिरूपितशरीरादिषु, यानि येभ्यो वशीकार्यतायां प्रधानानि, तानि उच्यन्ते - **इन्द्रियेभ्यः पराः** इत्यादिना । तत्र हयत्वेन रूपितेभ्यः इन्द्रियेभ्यः गोचरत्वेन रूपिता विषयाः, वशीकार्यत्वे पराः; वश्येन्द्रियस्यापि विषयसन्निधौ इन्द्रियाणां दुर्निग्रहत्वात् । तेभ्योऽपि परं प्रग्रहरूपितं मनः, मनसि विषयप्रवणे विषयासन्निधानस्यापि अकिंचित्करत्वात् । तस्मादपि, सारथित्वरूपिता बुद्धिः परा । तस्या अपि, रथित्वेन रूपित आत्मा, कर्तृत्वेन प्राधान्यात्परः । सर्वस्य आत्मेच्छायत्तत्वात्, आत्मैव महान् इति विशेष्यते ।

Those which are relatively more important for the sake of controlling, than others among body and others that were metaphorically described as chariot and others are stated in these two mantras. The meaning of these two mantras has been described by the Bhāṣyakāra under the 'ānumānādhikaraṇa' (S.B 1-4-1) The following is the text of the Bhāṣya - 'By the text more important than the indriyas' it is mentioned here which of the things are more important than which amongst the body and other metaphorically described as chariots and others, as they require to be controlled, of them the objects described as paths are more important than indriyas described as horse in respect of being controlled because in the presence of objects the indriyas are difficult to be controlled even for a person who generally has the indriyas under his control. The mind described as reins is more important than even those objects because when the mind is inclined towards the objects the non-presence of objects is of little difference. Buddhi metophorically described as the charioteer is more important than that mind, because of the fact of even that mind being of little importance in the absence of decision. The ātman who is described

तस्मादपि रथरूपितं शरीरं परम्; तदायत्तत्वात् जीवस्य सकलपुरुषार्थप्रवृत्तीनाम् । तस्मादपि परः सर्वान्तरात्मभूतः अन्तर्यामी अध्वनः पारभूतः परमपुरुषः; यथोक्तस्य आत्मपर्यन्तस्य तत्संकल्पायत्तप्रवृत्तित्वात् । स खलु अन्तर्यामितया उपासनस्यापि निर्वर्तकः । 'परात्तु तच्छ्रुतेः' (ब्र.सू.२-३-४०) इति हि जीवात्मनः कर्तृत्वं परमपुरुषायत्तम् इति वक्ष्यते । वशीकार्योपासननिवृत्त्युपायकाष्ठाभूतः परमप्राप्यश्च स एव । तदिदमुच्यते - **पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः** इति । तथा अन्तर्यामिब्राह्मणे - 'य आत्मनि तिष्ठन्' (बृ.उ.माध्यं.३-७-३०) इत्यादिभिः सर्वं साक्षात्कुर्वन्, सर्वं नियमयति इत्युक्त्वा, 'नान्योऽतोऽस्ति द्रष्टा' (बृ.उ.५-७-२७) इति नियन्त्रन्तरं निषिध्यते । भगवद्गीतासु च -

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as occupant of the chariot is more important than even that buddhi on account of his possession of doership. The ātman alone is characterised as great as all this is dependent upon his wish. The body described as the chariot is more important than even that ātman because all activity of the jīvātman for realising the object of life is depending upon that body. The supreme self, the inner ruler and self of all, who is the end of the path of samsāra is more important than even that body for the activities of all things mentioned upto the ātman depend upon His will. By virtue of His being the inner ruler He is verily one who brings about the upāsana of the devotee also. It will be said that the doership of the jīvātman depends upon the Supreme self, in the sūtra 'parāttu tacchruteḥ' (SB. 2-3-41). He is the ultimate means for accomplishing upāsana based upon that which is to be controlled and He is verily the ultimate object of attainment. This is expounded by the text, 'there is nothing more important than the supreme self. It is the ultimate means and it is the ultimate goal' - Likewise in the antaryāmi Brāhmaṇa expounding that He rules over everything witnessing everything by the texts 'He who resides in the ātman and others there upon negates the existance of any other ruler by the statement 'there is no other seer than Him' etc. Similarly in the

एष सर्वेषु भूतेषु गुढोत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ।। १२ ।।

ēṣa sarvēṣu bhūtēṣu guḍhōtmā na prakāśatē ।
dṛśyatē tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ।। 12 ।।

'अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधा च पृथक्चेष्टा दैवं चैवात्र पंचमम्' ।। (भ.गी.१८-१४)

इति । दैवमत्र पुरुषोत्तम एव । 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (भ.गी.१५-१५) इति वचनात् । तस्य च वशीकरणं तच्छरणागतिरेव । यथा आह -

'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया' ।। (भ.गी.१८-६१)

'तमेव शरणं गच्छ' । (भ.गी.१८-६२) इति । तदेवम् 'आत्मानं रथिनं विद्धि' (क.उ. ३-३) इत्यादिना रथ्यादिरूपकविन्यस्ता इन्द्रियादयः **इन्द्रियेभ्यः परा ह्यर्थाः** इत्यत्र स्वशब्दैरेव प्रत्यभिज्ञायन्ते; न रथरूपितं शरीरमिति परिशेषात् तत् अव्यक्तशब्देन उच्यते इति भाषितम् ।। १०,११ ।।

Bhagavadgītā 'adhiṣṭhānam tathā kartā karaṇam ca pṛthagvidham, vividhā ca pṛthakceṣṭā daivam caivātra pancamam' (BG.18-14). The 'Daiva' meant here is the supreme self alone because of the Gītā statement 'sarvasya cāham hṛdi sanniviṣṭaḥ mattaḥ smṛti jnānamapohanam ca' (BG. 15-15). Surrendering alone unto Him is the way of making Him amenable. As He has stated, 'Īśvaraḥ sarvabhūtānām hṛddeśe Arjuna tiṣṭhati Bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā, Tameva śaraṇam gaccha' (BG. 18-61-62). Thus in the text 'the objects are more important than indriyas' the sense organs and others that were described metaphorically as chariot and others by the text 'know the ātman as the occupant of the chariot' are recognised by their own words, but not the body metaphorically described as the chariot and so that body which is left out is signified by the word 'avyakta'.

This (puruṣa i.e., Supreme self) is residing hidden in all beings as their self and does not show Himself (to those who have not controlled their mind and senses) He is seen by those who are capable of seeing the subtle with their fine and pointed intellect.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेत् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि ।। १३ ।।

yacchēdvāṅgamanasī prājñastadyaccēt jñāna ātmani ।
jñānamātmani mahati niyacchēt tadyacchēcchānta ātmani ।। 13 ।।

A wise man must integrate his speech with his mind. That mind he must integrate with his intellect which is in his soul. He must integrate that intellect with the great soul and that soul must be integrated with the quiet self (Supreme Self).

एष सर्वेषु भूतेषु इति । **सर्वेषु भूतेषु** आत्मतया वर्तमानः असौ गुणत्रयमायातिरोहितत्त्वेन, अजितबाह्यान्तःकरणानां, न यथावत् प्रकाशते । **तु अग्र्यया** - ऐकाग्र्ययुक्तया बाह्याभ्यन्तरव्यापाररहितया सूक्ष्मार्थविवेचनशक्त्या, सूक्ष्मदर्शनशीलैः दृश्यते इत्यर्थः ।। १२ ।।

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eṣa sarveṣu bhūteṣu.....prakāśate - He residing in all being as the self does not shine as He is to those who have not conquered their external and internal sense organs as it is hidden by many of the triple qualities. 'agryayā buddhyā sūkṣmaya sūkṣmadarśibhiḥ' - He is seen by those experienced in seeing the subtle through their intellect which is sigle-pointed, bereft of external or internal activities and capable of discriminating subtle things. This is the meaning.

बाह्याभ्यन्तरकरणव्यापारराहित्यप्रकारम्, 'अध्यात्मयोगाधिगमेन' इति निर्दिष्ट-जीवस्वरूपज्ञानप्रकारं दर्शयति - **यच्छेद्वाङ्मनसी** इत्यादिना । इमं मन्त्रं प्रस्तुत्य इत्थं हि भाष्यकृता 'हयादिरूपितानाम् इन्द्रियाणां वशीकरणप्रकारोऽयम् उच्यते । **यच्छेद्वाङ्मनसी** वाचं मनसी नियच्छेत् । वाक्पूर्वकाणि ज्ञानेन्द्रियाणि च, मनसि नियच्छेत् इत्यर्थः । वाक्छब्दे द्वितीयायाः, 'सुपां सुलुक्' (पा.सू.७-१-३९) इत्यादिना लुक् । मनसी इति, सप्तम्याश्छान्दसो दीर्घः । **तद्यच्छेत् ज्ञान आत्मनि-तत्-मनः**, बुद्धौ नियच्छेत् । **ज्ञानशब्देन** अत्र पूर्वोक्ता बुद्धिः अभिधीयते । ज्ञान आत्मनि इति व्यधिकरणे सप्तम्यौ । आत्मनि वर्तमाने ज्ञाने नियच्छेत् इत्यर्थः । **ज्ञानमात्मनि महति नियच्छेत्** - बुद्धिकर्तरि

In this mantra Yama shows the manner of making the external and internal sense organs divested of actions and the manner of knowing the essential nature of the jīvātman mentioned in the mantra 'adhyātmayogādhigamena' (K.U. 1-2-12). The Bhāṣyakāra Śrī Rāmānuja has expounded the meaning of this mantra as follows: The following describes the manner of controlling the indriyas metaphorically described as horses and others. 'yacchedvān-manasī' - One should integrate one's speech with one's mind. The meaning is that one should integrate one's mind all the karmendriyas and jnānendriyas beginning with speech. The objective case after the noun 'vāk' is omitted according to the rule 'supām suluk' of Pāṇini. The locative can in 'manasi' is lengthened according to vedic usasge 'tadyacchet jnāna ātmani' - that mind should be integrated with buddhi. The word 'jnāna' here signifies buddhi mentioned before. The two words jnāna and ātmani are locatives which are not co-ordinate. The meaning is that (one's mind should be integrated) with the intellect that is in the ātman. 'jnānam ātmani mahati niyacchet' - One should integrate one's buddhi (intellect) with the great soul (individual soul) the doer.

महत्यात्मनि नियच्छेत् । **तद्यच्छेच्छान्त आत्मनि** - तम् कर्तारं, परस्मिन् ब्रह्मणि सर्वान्तर्यामिणि नियच्छेत् । व्यत्ययेन तदिति नपुंसकलिङ्गता । एवंभूतेन रथिना वैष्णवं पदं गन्तव्यम् इत्यर्थः' इति भाषितम् । विवृतं च श्रुतप्रकाशिकायाम् - 'वाचो मनसि नियमनं, मनोऽननुगुणप्रवृत्तिवैमुख्यापादनम् । मनसः बुद्धौ नियमनम् - व्यवसायानुगुण-प्रवृत्तितापादनम् । बुद्धिश्च अर्थेषु हेयताध्यवसायरूपा तस्या बुद्धेः आत्मनि नियमनं नाम - स एवोपादेयतया साक्षात्कार्य इति एतदर्थविषयत्वापादनम् । **शान्ते** - स्वतः ऊर्मिषट्कप्रतिभटे । शान्त आत्मनि, महत आत्मनो जीवस्य नियमनं नामतच्छेषताप्रतिपत्तिः', इति । आत्मशब्दस्य पुलिङ्गत्वात्, पुल्लिङ्गच्छब्देन निर्देष्टव्ये छान्दसत्वात् लिङ्गव्यत्यय इति ।

'tad yacchet śānta ātmani' - one should integrete that doer with the supreme Brahman, the inner controller of all. The word 'tat' is in neuter according to vedic usage. By such an occupant of the chariot is that abode of Viṣṇu attained. This is the idea.

This Bhāṣya of Rāmānuja has been further explained in 'Śrutaprakāśikā' as follows :

'Integration of speech with mind means making speech averse to all actions that are opposed to the mind. The integration of the mind with Buddhi means making the mind function according to the decisions of Buddhi. Buddhi is of the form of decision that the objects of the senses are to be discarded. The integration of that Buddhi with the ātman means making that intellect decide towards the ātman alone with a view that the ātman alone is to be perceived as it has to be sought after. Śānta - which is by its nature opposed to the six waves of desire, the integration of the jīvātman the great soul with the quiet self (paramātman) means realization of subservience to that Supreme self.

The word 'ātman' is in masculine gender but the usage of the neuter here is due to Vedic exception.

ननु भाष्ये - 'ज्ञान आत्मनि' इति व्यधिकरणे सप्तम्यौ । आत्मनि वर्तमाने ज्ञाने नियच्छेत् इत्यर्थः, इत्युक्तिः अयुक्ता; अव्यावर्तकत्वात् आत्मनि वर्तमान इति विशेषणस्य । आत्मन्यवर्तमानज्ञानस्यैव अभावात् । न च 'तद्यच्छेत् ज्ञाने' इत्येतावत्युक्ते, आत्मस्वरूपज्ञानभ्रान्तिः स्यात् । अतः ज्ञान आत्मनि इत्युक्तमिति वक्तुं शक्यम्; तथा सति तस्या एव भ्रान्ते सामानाधिकरण्ययोजनया दृढीकरणप्रसङ्गात् । न हि 'आत्मनि' इत्यनेन आत्मभ्रान्तिः व्युदस्यते । न च - 'आत्मनि वर्तमाने' इति भाष्यस्य आत्मनि विषयविषयिभावलक्षणसम्बन्धेन वर्तमान इत्यर्थः । आत्मविषयज्ञाने इति यावत् । अतो व्यावर्तकतया, न वैयर्थ्यदोषः - इति वाच्यम्; तथा सति **ज्ञानमात्मनि महति नियच्छेत्** इत्यस्य वैयर्थ्यापातात् । तदर्थस्य अनेनैव सिद्धे इति चेत् -

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Objection

An objection may be raised here as follows: In the Bhāṣya that has been said by Rāmānuja as - 'the two words jnāna ātmani are in locative and are not co-ordinate. The meaning is that one should integrate one's mind with the intellect which is in the ātman' - is not correct, because the qualification 'which is in the soul' is not distinguishing it at all. There is verily the absence of any knowledge which is not in the ātman. It cannot even be said as follows: -

If it is merely said 'tadyacchet jnāne' it would lead to the mistaking of this jnāna for the essential nature of the ātman (Dharmi jnānam). So it is said 'jnāna ātmani', because there is the possibility of that delusion being strengthened by the construction of co-ordination (between the words ! jnāna and ātmani') By the (usuage of the) word 'ātmani' is not warded the mistaken notion of ātman for 'jnāne'. It cannot also be stated that the meaning of the Bhāṣya statement which is in soul' - 'ātmani vartamānaḥ' - is that which is in the soul having the relationship of cognition and the object of cognition. That is in the jnāna which has the soul as its object. So there is no defect of purposelessness as it is distinguishing it from substantive consciousness'. Because, then, the mantra 'jnānamātmani mahati niyachhet' becomes superfluous as this meaning is already implicit.

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ।। १४ ।।

uttiṣṭhata jāgrata prāpya varān nibōdhata ।
kṣurasya dhārā niśitā duratyayā durgaṃ
pathastatkavayō vadanti ।। 14 ।।

उच्यते; अयमभिप्रायो भाष्यकारस्य - **तद्यच्छेत् ज्ञान आत्मनि** इत्यत्र आत्मनि इति विषयसप्तमी । तच्च आत्मविषयक ज्ञानम् - 'आत्मा उपादेयः, तदतिरिक्ता अर्था हेयाः इत्येवंरूपम् । तच्च अर्थेषु हेयताध्यवसायरूपा बुद्धिः' इति श्रुतप्रकाशिकायां व्यक्तम् । अस्य च आत्मानात्मविषयकाहेयहेयताध्यवसायरूपस्य ज्ञानस्य, महति आत्मनि नियमनं नाम 'स एव उपादेयतया साक्षात्कार्यः' इति एतदर्थविषयत्वापादनम् इति तत्रैव श्रुतप्रकाशिकायाम् उक्तत्वात् वाक्यद्वयस्यापि स्वप्रयोजनतया त्वदुक्तवैयर्थ्य-शंकानवकाश इति ।। १३ ।।

Reply

To this objection we reply as follows: The intention of Rāmānuja is this: In the text 'tadyachhet jnāna ātmani' the word 'ātmani' in the locative, has the meaning of the viśaya or the object cognised. That again is knowledge of the ātman of the form of 'the ātman is to be sought. All objects other than that are to be discarded'. It is clear from the 'śrutaprakāśikā that this is of the form of decision that objects are to be discarded. The integration of this (jnānam or) knowledge of the form of decision to seek the ātman and discard the non-ātman with the great soul is to make the consciousness to turn towards the purpose of realising the ātman, which alone is verily to be sought. This has been said there alone in the 'śrutaprakāśikā'. As both the passages are purposeful, there is no room for doubt that they are superfluous as posited by you.

Arise, awake, learn approaching superiors. The razor's edge is very sharp and difficult to walk on. The wise say that this path is difficult to attain.

एवं वशीकरणप्रकारमुपदिश्य अधिकारिपुरुषान् अभिमुखी करोति - **उत्तिष्ठत जाग्रत** इति । आत्मज्ञानाभिमुखा भवत; अज्ञाननिद्रायाः भयं कुरुत । **वरान्** - श्रेष्ठान् आचार्यान् उपसङ्गम्य आत्मतत्त्वं **निबोधत** । यद्वा - उपासितात् भगवतो वा ब्रह्मविद्भ्यो वा, देवतापारमार्थ्यं च यथावत् वेत्स्यते भवान् इत्येवं रूपान् वरान्, प्राप्य ज्ञेयम्, आत्मतत्त्वं निबोधत - न उदासितव्यम् इति भावः । **क्षुरस्य** इति । ज्ञानिनः, **तत्** - आत्मतत्त्वं दुर्गमपन्थानं वर्णयन्ति । तत्कस्य हेतोः ? यतः आत्मतत्त्वम्, **क्षुरस्य** - आयुधविशेषस्य, **धारा** - अग्रम्, **निशिता** - तीक्ष्णा, **दुरत्यया** - अनतिक्रमणीया ।

Having taught the way of making Him amenable God Death now draws the attention of those persons who are qualified.

uttiṣṭhata - turn towards the knowledge of the ātman jāgrata - destroy the slumber of ignorance. varān - learn the truth of the ātman approaching the best of teachers or varān prāpya nibodhata - know the truth of the ātman gaining boons of the form of 'you will know as it is the real nature of God' from either God who has been meditated upon or from the knowers of Brahman. The idea is that one should not be indifferent towards this knowledge.

kavayaḥ - the jnānins describe that truth of ātman as difficult path. For what reason? kṣurasya dhārā niśitā duratyayā because the truth of the ātman is the edge of a particular kind of weapon, which is sharp and difficult to tread upon. Just as for a person walking on the sharp edge of a razor, it will result in loss of life even if there is the slightest inattention,

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ।। १५ ।।

aśabdamasparśamarūpamavyayaṃ
tathā'rasaṃ nityamagandhavacca yat ।
anādyanantaṃ mahataḥ paraṃ dhruvaṃ
nicāyya taṃ mṛtyumukhāt pramucyatē ।। 15 ।।

Having perceived (through meditation) that self (the Supreme paramātman) which is always soundless, touchless, colourless, imperishable, tastelsse, odourless, beginningless and endless and higher than the great (jīvātman), one gets released from the mouth of death.

तीक्ष्णक्षुराग्रे संचरतः पुंसो यथा कियत्यप्यनवधाने आत्मनाशो भवति, एवम् इह आत्म-स्वरूपावगतिदशायां स्वल्पेऽपि अनवधानापराधे आत्मनाशो भवतीति भावः ।। १४ ।।

उपसंहरति - **अशब्दमस्पर्शम्** इति । अत्र **नित्यम्** इत्येतत्, **अशब्दम्** इत्यादौ प्रत्येकमभिसम्बध्यते । अशब्दत्वादिवशादेव कालवत् **अव्ययम्** - अवयवापचयशून्यम् इत्यर्थः । **महतः** इत्यनेन, 'आत्मनि महति नियच्छेत्,' इति पूर्वमन्त्रनिर्दिष्टो जीवो गृह्यते । **ध्रुवम्** -

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even so if there is the slightest blunder of inattention at the time of knowing the nature of the ātman there will be destruction of the self.

God Yama concludes his teaching with this mantra. The word nityam ie., 'etarnally' relates to everyone of the adjectives namely soundless etc. on account the fact of being soundless and others just like time it is imperishable. That means it is bereft of the diminution of parts. **mahataḥ** - By this word the jīvātman, who was mentioned in the previous mantra

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
श्रुत्वा च मेधावी ब्रह्मलोके महीयते ।। १६ ।।

nācikētamupākhyānaṃ mṛtyuprōktaṃ sanātanam ।
śrutvā ca mēdhāvī brahmalōkē mahīyatē ।। 16 ।।

Having related or heard this story of naciketas as told by God Death, the intelligent one is glorified in the world of Brahman.

य इदं परमं गुह्यं श्रावयेत् ब्रह्म संसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ।। १७ ।।

।। इति कठोपनिषदि तृतीयावल्ली ।।

स्थिरम् । **निचाय्य -** दृष्ट्वा, दर्शनसमानाकारोपासनेन विषयीकृत्य इत्यर्थः । मृत्युमुखात् इति । भीषणात् संसारात् इत्यर्थः ।। १५ ।।

उपसंहरति - **नाचिकेतम्** इति । नचिकेतसा प्राप्तं नाचिकेतम् । **मृत्युप्रोक्तम् -** मृत्योः प्रवक्तृत्वमेव; न स्वतन्त्रवक्तृत्वम् । अतः **सनातनम् -** अपौरुषेयत्वात् प्रवाहरूपेण नित्यमित्यर्थः ।। १६ ।।

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viz. ātmani mahati niyachhet, is signified; dhruvam - fixed. nicāyya having seen. Perceiving Him through upāsanā that assumes the form of vivid realisation. mṛtyumukhāt - from the terrible samsāra.

Nāciketam - gained by naciketa. mṛtyuproktam - expounded by Death. There is only the fact of teaching of this vidyā by Death but not the fact of independent authorship. Therefore it is sanātanam - eternal in the form of unbroken succession, on account of the fact of its being impersonal. The meaning of the rest of the mantra is clear.

ya idaṃ paramaṃ guhyaṃ śrāvayēt brahma saṃsadi ।

prayataḥ śrāddhakālē vā tadānantyāya kalpatē ।

tadānantyāya kalpata iti ।। 17 ।।

।। Iti Kaṭhōpaniṣadi Tṛtīyāvallī ।।

If one, becoming pure, makes this highest secret, heard in the assembly of Brahmins or at the time of the ceremonies for the dead (śrāddha) then that is capable of granting infinite fruits.

य इदम् इति । ब्रह्मसंसदि - ब्राह्मणसमाजे प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पते । प्रयतः शुद्धः ।। १७ ।।

।। इति तृतीयवल्ली प्रकाशिका ।।

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brahmasansadi - in the assembly of Brāhmaṇa.

prayataḥ - being pure.

Thus ends the translation of Third vallī

चतुर्थी वल्ली

पराञ्चि खानि व्यतृणत् स्वयंभूः तस्मात् पराङ्पश्यन्ति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ।। १ ।।

parāñci khāni vyatṛṇat svayambhūḥ
tasmāt parāṅpaśyanti nāntarātman ।
kaściddhīraḥ pratyagātmānamaikṣadāvṛtta
cakṣuramṛtatvamicchan ।। 1 ।।

The self-born (Supreme Lord) condemned the senses to reveal other objects. Therefore, they see that outward objects and not the inner self. A rare intelligent man, desiring immortality sees the inner - self with His eyes turned inward.

चतुर्थीवल्लीप्रकाशिका

'उत्तिष्ठत जाग्रत' इति प्रोत्साहनेऽपि आत्मस्वरूपविमुखान् पश्यन् शोचति **पराञ्चि** इति । **खानि** - इन्द्रियाणि, **पराञ्चि** परान् अञ्चतीति पराञ्चि, परप्रकाशकानि, न तु आत्मप्रकाशकानि । तत्र हेतुं वदन् शोचति **व्यतृणत्स्वयंभूः** - स्वतन्त्र ईश्वरः इमानि खानि हिंसितवान् । 'तृह् हिंसायाम्' (धा.पा.१४४७) इति धातुः । यद्वा धातूनाम् अनेकार्थत्वात् परार्थप्रकाशकानि इन्द्रियाणि सृष्टवान् इत्यर्थः । तस्मात् **पराङ्पश्यन्ति**

Perceiving those who are averse to the nature of the ātman inspite of the exhortation 'arise, awake', God Death pities them. khāni sense organs. parānci - goes towards others outside i.e., illumining others and not illumining the self. Giving the reason for this he grieves - vyatṛṇat svayambhūḥ - the independent Īśvara tortured or condemned these indriyas. The root tṛd means torture or else the meaning is that he created indriyas to illumine outward objects since the roots have more than one

पराचः कामान् अनुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्त्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ।। २ ।।

parācaḥ kāmān anuyanti bālāstē
mṛtyōryanti vitatasya pāśam ।
atha dhīrā amṛtattvaṃ viditvā
dhruvamadhruvēṣviha na prārthayantē ।। 2 ।।

नान्तरात्मन् - पराङ् पराचा इति यावत् । पराग्रूपान् अनात्मभूतान् **पश्यन्ति** - उपलभन्ते । अन्तरात्मानं न इत्यर्थः । यद्वा पराङ्भूतानि भूत्वा विषयानेव पश्यन्ति इत्यर्थः । **पराङ् पश्यति** इति पाठे लोकाभिप्रायम् एकवचनम् । ईदृशेऽपि लोकस्वभावे नद्याः प्रतिस्रोतः प्रवृत्त इव कश्चित् पुरुषधौरेयः प्रत्यगात्मप्रवणोऽपि अस्तीत्याह - **कश्चिद्धीरः** इति । प्रत्यञ्चमात्मानं पश्यतीत्यर्थः । छान्दसं परस्मैपदम् । अत एव वर्तमानार्थे लङ् उपपत्तिश्च । चक्षुश्शब्दः इन्द्रियमात्रपरः । स्वस्वविषयव्यावृत्तेन्द्रियो मुमुक्षुः इत्यर्थः ।। १ ।।

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meaning. parān - this is the same as parācaḥ outward objects that are not the atman. paśyanti - perceive. The meaning is that they do not see the atman in this or else the meaning may be becoming outward they see the objects only. In the reading parān paśyati the singular refers to the world.

Yama says that even while the nature of the world is thus there is some extraordinary person devoted to the inner - self like one who is swimming upstream in a river pratyagātmānamaikṣat - sees the self that is inward. The usage of parasmaipada is Vedic. The reason is the same for the usage of imperfect tense in the sense of the present tense. cakṣus - this means sense organs in general. The meaning is that one seeking liberation will have his sense organs withdrawn from the respective objects.

The unintelligent follow the outward objects of desire and they get into the noose of death of unquestioned sway. But the intelligent, knowing the everlasting immortality (in the inner-self alone) do not pray for any transitory things here.

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ।। एतद्वै तत् ।। ३ ।।

yēna rūpaṃ rasaṃ gandhaṃ śabdān sparśāṃśca maithunān ।
ētēnaiva vijānāti kimatra pariśiṣyatē ।। ētadvai tat ।। 3 ।।

पराचः इति । **बालाः** - अल्पप्रज्ञाः बाह्यान् काम्यमानान् विषयानेव अवगच्छन्ति । **ते** - विस्तीर्णस्य बन्धनं यान्तीत्यर्थः । यद्वा - **विततस्य** - सर्वत्र अप्रतिहताज्ञस्य मृत्योः मम पाशं यान्ति इत्यर्थः । **अथ धीराः** इति । अथशब्दः प्रकृतविषयार्थान्तरपरिग्रहे । धीमन्तः प्रत्यगात्मन्येव **ध्रुवम्** - अमृतत्वं विदित्वा, **इह** - संसारमण्डले, **अध्रुवेषु** पदार्थेषु, कमपि न प्रार्थयन्ते । प्रत्यक्तत्त्वज्ञस्य सर्वं जिज्ञासितव्यम् इति भावः । परमात्मनः सर्वजीवगताहन्तास्पदत्वेन मुख्याहमर्थत्वात्, प्रत्यक्त्वमस्तीति द्रष्टव्यम् ।। २ ।।

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bālāḥ - those of small intelligence. parācaḥ kāmān - only outward objects of desire. anuyanti know, te mṛtyoryanti vitatasya pāśam the meaning is that they get into the bondage of the vast samsara or the meaning is that they get into the noose of mine whose command is everywhere unassailed. atha - suggests the taking of a different subject from the present one, the intelligent ones knowing everlasting immortality in the inner-self alone do not pray for anything among non-eternal things in the world of samsāra. The idea is that for a knower of the inner - self everything else is meant for being discarded. It is to be seen that paramātman has the fact of selfness as he is primarily devoted as the 'I', since the I-ness of all individuals relate to Him, the in-most self of all.

What is there that is not revealed by Him (the Paramātman) by whom alone one perceives colour, taste, smell, sound, touch and sexual pleasures? This (nature of Supreme Self) is verily that (which is attainable)

स्वप्रान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

svapnāntaṃ jāgaritāntaṃ cōbhau yēnānupaśyati ।
mahāntaṃ vibhumātmānaṃ matvā dhīrō na śōcati ॥ 4 ॥

येन इति । **मैथुनान्** - मिथुननिमित्तकसुखविशेषान् इत्यर्थः । निश्शेषं **येन** - एतेनैव साधनेन जानाति इत्यर्थः । 'तं देवा ज्योतिषां ज्योतिः' (बृ.उ.६-४-१६) इति रूपादिप्रकाशकानाम् इन्द्रियाणां तदनुगृहीतानामेव कार्यारम्भकत्वात् इति भावः । **किमत्र परिशिष्यते** - किं तत् अप्रकाश्यम्? इति भावः । **एतद्वै तत्** - पूर्वं प्राप्यतया निर्दिष्टं तत्परमं पदं, **एतद्वै** - एतदेव, एतन्मन्त्रप्रतिपाद्यात्मस्वरूपमेव इत्यर्थः ॥ ३ ॥

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maithunam - particular pleasure caused by union. etenaiva vijānāti - by which this means alone one knows fully, that is the meaning. The idea is this: the indriyas that illumine colour and others are capable of functioning only when they are permitted by Him as declared in the passage. Tam deva jyotiśām jyotiḥ (Br. Up 4-4-16) 'Gods worship Him who is the light of lights'. Kimatra pariśiṣyate - what is there that is not illumined by Him. This is the idea. etadvaitat - tat - the Supreme abode of Viṣṇu which was declared as object of attainment is 'etadvai' this alone ie., the essential nature of the Supreme Self expounded in this mantra.

Meditating upon that great infinite Self (paramātman) by whom (alone) one perceives both the worlds of dream and waking consciousness, the intelligent one does not grieve.

य इदं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ।। एतद्वै तत् ।। ५ ।।

ya idaṃ madhvadaṃ vēda ātmānaṃ jīvamantikāt ।
īśānaṃ bhūtabhavyasya na tatō vijugupsatē ।। ētadvai tat ।। 5 ।।

One should not despise him, who knows this enjoyer of the fruits of action (Jīvātman) and the lord of the past and the future (Paramātman) near Him on account of this knowledge alone. This is that.

स्वप्रान्तम् इति । सकलं स्वाप्नप्रपञ्चं जाग्रत्प्रपञ्चं च, मन आदि इन्द्रियभावमापन्नेन येन परमात्मना, लोकः पश्यति इत्यर्थः । **महान्तम्** इत्यत्र तम् इति शेषः । उक्तोऽर्थः ।। ४ ।।

य इदं मध्वदम् इति । **इदम्** इति लिङ्गव्यत्ययः छान्दसः । **इमं मध्वदम्** - 'ऋतं पिबन्तौ' (क.उ.३-१) इति निर्दिष्टम्, कर्मफलभोक्तारं जीवात्मानम्, 'गुहां प्रविष्टौ' (ब्र.सू. १-२-११)

Svapnāntam - By that Paramātman who has assumed the form of the indriyas, mind and others the men in the world perceive dream and the waking world. This is the meaning. Mahāntam the great, the word Him has to be supplied before this. This has already been explained.

Idam - the usage in neuter gender is Vedic. (this is to be taken as 'imam') madhvadam - the jīvātman who is the enjoyer of the results of karma as mentioned in the passage 'ṛtam pibantau' (K.U. 1-3-1) 'antikāt īśānam bhūtabhavyasya' - the Lord of all the sentient and non-sentient that exist in all the three times, the Lord who resides near him (the jīvātman) as described in the passage 'guhām praviśṭau' (K.U. 1-3-1)

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत ।। एतद्वै तत् ।। ६ ।।

yaḥ pūrvaṃ tapasō jātamadbhyaḥ pūrvamajāyata ।
guhāṃ praviśya tiṣṭhantaṃ yō bhūtēbhirvyapaśyata ।। ētadvai tat ।। 6 ।।

He who sees him (the four faced Brahmā) who was born first from waters who was born out of His will and was residing after entering into the cave of the heart, being associated with the elements (is the Paramātman). This is indeed that.

इत्युक्तरीत्या तस्यान्तिके कालत्रयवर्तिचिदचिदीश्वरं च यो वेद, तं दुष्कृतकारिणमपि न निन्देदित्यर्थः । 'गुप्तिज्किद्भ्यस्सन्' (पा.सू.३-१-५) इत्यत्र जुगुप्साशब्दः निन्दार्थकः उक्तः । 'जुगुप्साविरामप्रमादार्थानाम्' (वा.१०७९) इति पञ्चमी । **एतद्वै तत्** इति पूर्ववत् ।। ५ ।।

यः पूर्वं तपसो जातम् इति । 'अप एव ससर्जादौ तासु वीर्यमपासृजत् । तदण्डमभवद्धैमं सहस्रांशु समप्रभम् । तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः'। (म.स्मृ.१-८,९) इति स्मृत्युक्तरीत्या अद्भ्यः अपादानेभ्यः व्यष्टिसृष्टेः पूर्वं यः अजायत, तं **तपसः** - संकल्पमात्रादेव, **पूर्वं जातम्** - 'यो देवानां प्रथमं पुरस्ताद्विश्वाधिको रुद्रो

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yo veda - he who knows. tato na vijugupsate - one should not despise him (such a knower) even though he is a doer of bad actions. etadvai tat - the meaning is as explained before.

adbhyaḥ - from waters. This word is in ablative case. **yaḥ pūrvam** ajāyata He who was born before individual creation as described in the smṛti by Manu - 'He created water alone first. He cast his seed in them. That became the golden egg respledent like the sun. Brahma, the grand father of all worlds was born from it. **tapasaḥ pūrvam jātam** - who was the first born and who was born of sheer will alone as stated in the scripture yo devānām purastādviśvādhike Rudro maharṣiḥ, Hiraṇyagarbham

या प्राणेन सम्भवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत । एतद्वै तत् ।। ७ ।।

yā prāṇēna sambhavatyaditirdēvatāmayī ।
guhāṃ praviśya tiṣṭhantī yā bhūtēbhirvyajāyata । ētadvai tat ।। 7 ।।

That Aditi (the jīvātman) who remains with the breath possessing the many sense organs, who is dwelling in the cave after entering it and who is born contacted with the elements, is indeed that (ie. having that as its own inner-self.)

महर्षिः । हिरण्यगर्भं पश्यत जायमानम्' (महा.ना.८४) इति श्रुत्युक्तरीत्या प्रथमं जातम्, **गुहां प्रविश्य तिष्ठन्तम्** - हृदयगुहां प्रविश्य वर्तमानम्, **भूतेभिः**- भूतैः देहेन्द्रियान्तःकरणादिभिः उपेतं चतुर्मुखम्, अयं सकलजगत्स्रष्टा स्यात् इति कटाक्षेण ऐक्षत इत्यर्थः । **एतद्वै तत्** - उक्तोऽर्थः ।। ६ ।।

या प्राणेन इति । अयं च मन्त्रः, 'गुहां प्रविष्टौ' (ब्र.सू. १-२-११) इति सूत्रे, भगवता भाष्यकृता व्याख्यातः । इत्थं हि भाष्यकृता 'कर्मफलानि अत्तीति अदितिः जीव

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paśyata jāyamānam (Ma.nā.84) 'he who is greater than all the worlds, the Rudra, the omniscient saw Brahmā while being born prior to the creation of others' - Guhām praviśya tiṣṭhantam - having entered the cave of the heart and residing there bhūtebhiḥ - with the elements - ie. Brahma, the four-faced who is accociated with the body, sense organs, mind and others. Vyapaśyata the meaning is; He looked at him with kind glances - 'may this be the creator of all the worlds. etadvai tat - This is already explained.

This mantra has been commented upon by Bhagavān Rāmānuja under the Vedāntasūtra 'guhām praviṣṭau' (1-2-11). The Bhāṣyakāra has commented thus - Aditi is he who eats the fruit of Karma. It means the

उच्यते । **प्राणेन सम्भवति** - प्राणेन सह वर्तते **देवतामयी** - इन्द्रियाधीनभोगा । **गुहां प्रविश्य तिष्ठन्ती** - हृदयपुण्डरीककुहरवर्तिनी - **भूतेभिर्व्यजायत** - पृथिव्यादिभिः भूतैः सहिता देवादिरूपेण विविधा जायते' - इति भाषितम् । **एतद्वै तत्** । **तत्** - तदात्मकम् इत्यर्थः । अत्रैव प्रकरणे - 'ब्रह्मजज्ञं देवमीड्यं विदित्वा' (क.उ. १-१७) इत्यत्र **देवम्** इत्यस्य परमात्मात्मकम् इति व्याख्यातत्वात्, 'क्षेत्रज्ञं चापि मां विद्धि' (भ.गी. १३-२) इति । एतदुपबृंहणगीतावचनेऽपि 'मां मदात्मकम्' इति भाष्यकृतैव व्याख्यातत्वात्, अपृथक्सिद्धविशेषणवाचिशब्दस्य विशेष्ये इव, अपृथक्सिद्धविशेष्यवाचिशब्दस्यापि विशेषणे निरूढत्वात्, तत् तदात्मकम् इत्यर्थो युक्त इति द्रष्टव्यम् ।। ७ ।।

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jīvātman. **prāṇena sambhavati** It exists together with prāṇa. **Devatāmayī** - It has got its enjoyment dependent upon the indriyas. **Guhām praviśya tiṣṭhantī** - residing in the cavity of the lotus of the heart. **bhūtebhirvyajāyata** - is born differently in the form of Gods and others having contsact with the elements such as earth and others. **etadvai tat** - This is one which has that as its self. As it may be seen from this very context that the word **Devam** in the text **Brahmajajnam Devam īḍyam** viditvā has been explained as 'having paramātman as its self' (K.U.1-1-17) and as in the Gītā passage (13-2) adumberating this scriptural statement 'ksetrajnam capi mām viddhi'. The word 'mām' is explained as 'madātmakam' having me as its self - by the Bhāṣyakāra himself and also as a word signifying a substance having inseperable attributes is well known as signifying its attributes even as the word indicating as inseperable attribute signifies the substance having that quality, it is to be known that the meaning of the word 'tat' as 'that which has that as its self' is quite appropriate.

अरण्योर्निहितो जातवेदा गर्भ इवेत् सुभृतो गर्भिणीभिः ।
दिवेदिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।। एतद्वै तत् ।। ८ ।।

aranyōrnihitō jātavēdā garbha ivēt subhṛtō garbhinībhiḥ ।
divēdive īdyō jāgṛvadbhirhaviṣmadbhirmanuṣyēbhiragniḥ ।।
ētadvai tat ।। 8 ।।

'Jātavedas (fire) is placed in the two araṇis (fire-producing pieces of wood) and is adored day by day by devoted men with oblations and is well protected even as the foetus by pregnant women. This (nature of Agni indeed is that (having that as its Inner-self).

अरण्योर्निहितो जातवेदाः इति । **अरण्योः** - अधरोत्तरारण्योः, स्थिताऽग्निः । **गर्भिणीभिः** - पानभोजनादिना सुभृतः गर्भ इव । **निहितः** इति पूर्वेणान्वयः । **इत्** इत्यवधारणे । **दिवेदिवे** - अहन्यहनि, **जागृवद्भिः** - जागरणशीलैः अप्रमत्तैः, **हविष्मद्भिः** आज्यादिहविःप्रदानप्रवृत्तैः ऋत्विग्भिः, स्तुत्यः, **अग्निः** - अग्रनेता 'अरण्योर्निहितः' इति योजना । **एतद्वै तत्** - **एतत्** - अग्निस्वरूपम्, **तत्** - पूर्वोक्तब्रह्मात्मकम् इत्यर्थः ।। ८ ।।

Araṇyoh - fire that is in the two (lower and upper) pieces of wood garba iva subhṛto garbhiṇībhiḥ - just as the foetus is nourished by pregnant women with food and drink. This goes with the earlier word nihita - It is used in the sense of emphasis. Dive dive - everyday. jāgrvadbhiḥ - by the wakeful, by those who are not inadvertant. haviṣmadbhiḥ - worthy of being praised by the priests with offering of oblations of ghee and other substances. agniḥ - one who leads the praisers to the forefront. This is to be constured with araṇyornihitaḥ etadvai tat - the nature of Agni is that which has Brahman mentioned before as its self.

यतश्चोदेति सूर्यो अस्तं यत्र च गच्छति ।
तं देवास्सर्वे अर्पितास्तदु नात्येति कश्चन ।। एतद्वै तत् ।। ९ ।।

yataścōdēti sūryō astaṃ yatra ca gacchati ।
taṃ dēvāssarvē arpitāstadu nātyēti kaścana ।। ētadvai tat ।। 9 ।।

All gods are set in Him, from whom the Sun rises and where he sets. No body can ever transgress Him. This indeed is that.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योस्स मृत्युमाप्नोति च इह नानेव पश्यति ।। १० ।।

yadēvēha tadamutra yadamutra tadanviha ।
mṛtyōssa mṛtyumāpnōti ca iha nānēva paśyati ।। 10 ।।

What indeed is here (as the inner self in the self) is the same which is yonder (as the self of all in the other worlds. That which is yonder is here, He who sees here (in the supreme) as if there is any difference goes from death to death.

यतश्चोदेति इति । यस्मात् ब्रह्मणः सकाशात् **सूर्यः उदेति, यत्र च** लयमेति । **तं देवाः सर्वे अर्पिताः** - देवाः सर्वे, तस्मिन् आत्मनि प्रतिष्ठिताः इत्यर्थः । **तदु नात्येति कश्चन - तत्** - सर्वात्मकं ब्रह्म, कोऽपि न अतिक्रमेत । छायावत् अन्तर्यामिणः दुर्लङ्घत्वात् इति भावः । **एतद्वै तत्** - उक्तोऽर्थः ।। ९ ।।

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yataḥ ca udeti From which Brahman, the sun arises. astam yatra ca gacchati - into which he merges. Tam devāh sarve arpitāḥ - the meaning is that all Gods are established in that Ātman tadu nātyeti kaścana - No one can transcend that Brahman, the self of all because of the fact of the antaryāmin being impossible of being jumped over just like one's own shadow. This is the idea. etad vai tat - this has been already explained.

ननु परमात्मनः सर्वात्मत्वं न सम्भवति; 'अहम्' इति अहन्ताश्रयत्वेन अनुसन्धीयमानो हि आत्मा । स च, 'अहमिहैवास्मि' इति देशान्तरव्यावृत्ततया अनुसन्धीयते । तस्य सर्वदेशकालवर्तिसर्वपदार्थात्मभूतत्वं कथम्? इत्याशंक्याऽऽह - **यदेवेह** तदमुत्र **यदमुत्र तदन्विह** । यदेव परमात्मतत्त्वम्, **इह** - अत्रलोके; **अहम्** इति अनुसन्धीयमानतया आत्मभूतम्, **तदेव** - लोकान्तरस्थानामपि आत्मभूतम् इत्यर्थः । ततश्च आत्मभेदो नास्ति इत्यर्थः । अयमभिप्रायः किं परमात्मतत्त्वविदाम् 'अहमिहैव' इति प्रतीतिः, सर्वदेशकालवर्तिपदार्थात्मत्वबाधकतया उपन्यस्यते? उत तद्रहितानाम्? नाद्यः; तेषाम् 'अहमिहैव' इत्यादिप्रतीतेरेव अभावात् । प्रत्युत 'अहं मनुरभवं सूर्यश्च' (ऋ.सं.४-२६-१) इति सर्ववस्तुवर्तितयैव अनुभवात् ।

An objection may be raised as follows: 'the fact of being the self of all cannot happen to Paramātman. Ātman is verily that which is experienced as having 'I-ness' and which is known as 'I'. That ātman is experienced as 'I am here alone' and as absent from other places. How can that have the fact of being the self of all entities that exist at all places and at all times?

This objection is replied as follows:- 'yadeva' that is the very truth of paramātman. iha - which is the self of all as it is experienced as 'I' in this world. tadeva amutra - that very same is the self of all existing in the other worlds. This is the meaning. On account of this there is no difference in self. The idea is this. The experience of the form of 'I am here alone', which is stated to be opposed to the fact of being the self of all at all places and times, described in respect of those who have known the truth of Paramātman? or is it described in respect of those who are bereft of the knowledge of Paramātman? It cannot be the first view because of the absence of the experience itself of the form of 'I am here alone' and others in respect of those people. On the other hand their experience is of the form of being in all things as stated in the text. 'I became Manu and the Sun'. The second view also is not tenable because the experience of the

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योस्स मृत्युं गच्छति य इह नानेव पश्यति ।। ११ ।।

manasaivēdamāptavyaṃ nēha nānā'sti kiñcana ।
mṛtyōssa mṛtyuṃ gacchati ya iha nānēva paśyati ।। 11 ।।

This is to be attained by the mind alone. There is no difference whatever here (in the paramātman) from death to death goes he who sees here (in the paramātman) as if there is any difference.

न द्वितीय:; अतत्त्वविदाम् अहं प्रतीते: जीवमात्रविषयत्वेन तत्र देशान्तर-व्यावृत्तत्वप्रतीते:, तदानीम् अप्रतीतपरमात्मनि सर्वदेशवर्ति पदार्थात्मत्वविरोधित्वाभावात् इति । **मृत्योस्स मृत्युमाप्नोति य इह नानेव पश्यति । इह** - परमात्मनि भेदमिव, य: पश्यति, स तु संसारात् संसारं प्राप्नोति इत्यर्थ: ।। १० ।।

ननु अस्माकं सर्वात्मभूतं परमात्मतत्वं कुतो नोपलभ्यते इत्यत्राह - **मनसैवेदमाप्तव्यम्** इति । **इदम्** - आत्मस्वरूपं विशुद्धमनोग्राह्यम् इत्यर्थ: । उक्तमेवार्थं दृढीकरणाय अभ्यस्यति - **नेह नानाऽस्ति** इत्यादि । स्पष्टोऽर्थ: ।। ११ ।।

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non-knowers of the truth in respect of the 'I' is limited to the jīvātman alone'. Their experiences of being absent at other places then is without any contradiction whatsoever to the fact of the supreme self being the self of all things at all places as the supreme self has not been grasped by them then. mṛtyoḥ..........paśyati - He who sees as if there is difference in the paramātman goes from samsāra to samsāra. This is the meaning.

Why is not this truth of paramātman that is the self of all attained by us? If it is asked thus the answer is given as follows:

idam - this nature of ātman. manasaiva āptavyam - is possible of being grasped by purified mind alone. The thing mentioned already is repeated for the sake of confirmation the meaning of the past of mantra is clear.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ।। एतद्वै तत् ।। १२ ।।

aṅguṣṭhamātraḥ puruṣō madhya ātmani tiṣṭhati ।
īśānō bhūtabhavyasya na tatō vijugupsatē ।। ētadvai tat ।। 12 ।।

The person of the size of a thumb resides in the middle of the body. He is the Lord of the past and the present. Therefore he does not despise. This indeed is that.

अङ्गुष्ठमात्रस्येति । ईशानो भूतभव्यस्य । कालत्रयवर्तिनिखिलचेतनाचेतनेश्वरः पुरुषः, **मध्य आत्मनि** - उपासकशरीरमध्ये, अङ्गुष्ठपरिमाणस्सन् आस्ते । **न ततो विजुगुप्सते - ततः** - भूतभव्येश्वरत्वादेव, वात्सल्यातिशयात् देहगतानपि दोषान् भोग्यतया पश्यतीत्यर्थः ।

ननु - 'प्राणाधिपस्संञ्चरति स्वकर्मभिरङ्गुष्ठमात्रो रवितुल्यरूपः' (श्वे.उ.५-१८), 'अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्' (महा.भा.व.२६) इत्यादि श्रुतिस्मृतिषु

Īśāno bhūtabhavyasya - the puruṣa who is the Lord of all sentients and non-sentients existing in all the three times madhya ātmani - resides having the size of a thumb in the middle part of the body of the upāsaka na tato vijugupsate tataḥ - Therefore, as he is the Lord of the past and the future and on account of his extreme benevolence he sees the defects related to the body also as enjoyable. This is the eaning.

Objection

An objection is raised here as follows : why not in this mantra there be the description of the jīvātman alone who is stated to be of the size of the thumb in the texts of the 'srutis and smṛitis such as' 'prāṇādhipaḥ samcarati svakarmabhiḥ anguṣṭhamātraḥ Ravitulyarūpaḥ' (Śve.Up. 5-18) aṅguṣṭhamātram puruṣam niścakarṣam yamo balāt (Maha.Vana. 281-16) It

अङ्गुष्ठमात्रत्वेन प्रतिपादितस्य जीवस्यैव अस्मिन् मन्त्रे प्रतिपादनं किं न स्यात्? न च - न तस्य भूतभव्येशानत्वादीति वाच्यम्; प्रथमश्रुतजीवलिङ्गानुरोधेन चरमश्रुतभूत-भव्येशानत्वस्य आपेक्षिकतया योजयितुं शक्यत्वादिति चेत्;

न - 'शब्दादेव प्रमितः' (ब्र.सू.१-३-२४) इत्यधिकरणे, एकमेव पूर्वपक्षं कृत्वा, 'हृदयावच्छेदनिबन्धनाङ्गुष्ठपरिमाणस्य परमात्मन्यपि सम्भवात्,' 'अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः' (महा.ना.१६-५) इति तैत्तिरीयके 'अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः' (श्वे.उ.३-१३) इति श्वेताश्वतरे च, अङ्गुष्ठमात्रत्वस्य परमात्मन्यपि श्रवणात्, असङ्कुचितभूतभव्येशितृत्वस्य अनन्यथासिद्धब्रह्मलिङ्गत्वादयं मन्त्रः परमात्मपर एव इति सिद्धान्तिततत्वात् ।

It cannot be said that there is the incompatibility of his being the overlord of the past and the future because it is possible to construe in a secondary sense the fact of being the overlord of the past and the future mentioned later in accordance with the characteristic of the jīvātman which is mentioned first.

Answer

It is not so. Because in the adhikaraṇa beginning with the Vedānta sūtra 'śabdādeva pramitaḥ' (1-3-24), 'on account of the word Īśāna itself, the measured raising the same objection it has been established that this mantra refers only to the paramātman since unlimited overlordship over the past and the future is the unique characteristic of paramātman and since the measure of the thumb can happen to the paramātman also due to the delimitation by the heart and also since such a measure is mentioned in respect of paramātman in the Taittirīya passage, 'anguṣṭhamātraḥ puruṣaḥ aṅguṣṭham ca samāśritaḥ' (Tait. Nārāyaṇīya - 53) and in the 'śvetāśvatara upaniṣat' angusthamātraḥ puruṣontarātmā sadā janānām hṛdaye sanniviṣṭaḥ' (Śve.Up 3-13)

यत्त्वत्र कैश्चिदुच्यते - अङ्गुष्ठमात्रत्वजीवलिङ्गमेव । अथापि 'अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति' इति पूर्वार्धेन जीवमनूद्य, 'ईशानो भूतभव्यस्य' इत्यनेन परमात्मभावो विधीयते - इति । तदसमञ्जसम् । तथा हि सति परमात्मनि अङ्गुष्ठमात्रत्वसंभावनाप्रदर्शकस्य, 'हृद्यपेक्षया तु मनुष्याधिकारित्वात्' (ब्र.सू.१-३-२५) इति सूत्रस्य असङ्गतिप्रसङ्गात् ।

ननु - 'न अस्मिन्मन्त्रे जीवानुवादेन ब्रह्मभावो विधीयते; आराग्रमात्रतया प्रतिपन्नस्य जीवस्य अङ्गुष्ठमात्रत्वे प्रमाणाभावात्' इति तटस्थशङ्का परिहारार्थं, जीवस्य अङ्गुष्ठमात्रत्वसाधनाय प्रवृत्तमिदं सूत्रम् इति चेत्, तथाऽऽश्रयणस्य क्लिष्टत्वात् ।

Objection

What is said by some here is as follows: the fact of having the measure of the thumb is mark of the jīvātman only. Yet referring to the jīvātman in the first half of this mantra as 'Aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati' the third quarter 'Īśāno bhūtabhavyasya' ordains to the jīvātman himself paramātmabhāva.

Answer

This is not correct. Because in that case the next sūtra 'hṛdyapekṣayā manuṣyādhikaritvāt' (1-3-25). But with reference to (the space in) the heart (is this declaration of size) as man alone is qualified (for meditation of Brahman), which shows that the measure of the thumb can apply to the supreme, will become incongruous.

Objection

If it is argued, 'it may be doubted that in this mantra there is no ordaining of Brahmabhāva to the jīvātman, as there is no reason to posit the measure of the thumb to the jīvātman who is known to be of the size of the point of the owl (ārāgra), and to clear this doubt this sūtra has come to prove its measure of the thumb'.

ननु - 'ईश्वरश्शर्व ईशानः' (अ.को.१-१-३०) इति निघण्टुपाठेन ईशानशब्दस्य देवताविशेषे रूढत्वात्, 'शब्दादेव प्रमितः' (ब्र.सू.१-३-२४) इति सूत्रे 'ईशानो भूतभव्यस्य' इति 'शब्दादेव', 'न तु भूतभव्यस्य सर्वस्योशितृत्वं कर्मवश्यस्य जीवस्योपपद्यते' इति भाष्यं व्याकुर्वद्भिः व्यासार्यैः; 'ईशानशब्दस्यैव शब्दशब्देन विवक्षितत्वात् । नात्र लिङ्गात् निर्णयः । किन्तु ईश्वरवाचिशब्दादेव इति एवकाराभिप्रायः' इति व्याख्यातत्वात् ईशानशब्दस्य श्रुतित्वाभ्युपगमात्, तयैव च ईशानशब्दश्रुत्या जीवव्यावृत्तिवदेव, नारायणस्यापि व्यावर्तितत्वेन, रुद्रपरत्वमेव स्यादिति चेत्;

न योगरूढिमतः पदस्य सन्निधौ, अवयवार्थविशेषकपदान्तरसन्निधाने रूढ्यनुन्मेषस्य, 'पद्मानि यस्याग्रसरोरुहाणि प्रबोधयत्यूर्ध्वमुखैर्मयूखैः' (कु.सं.१-१६) इत्यादिषु

Answer

We say that this explanation is a strained one.

Objection

Upon the sūtra 'śabdādeva pramitaḥ' (1-3-24) Rāmānuja comments as follows: - On account of the word 'Īśāno bhūtabhavyasya' verily the overlordship over all the past and the future cannot belong to the jīvātman subjected to karma'. This passage is further elucidated by Vyāsārya as follows: - 'Īśāna' is signified by the word 'sābda' itself in the above sūtra the conlusion arrived here is not due to any characteristic but due to the very word referring to Īśvara himself'. As the word 'Īśāna' refers to a particular God according to the lexicon 'Īśvaraśśarva īśānaḥ' and as Vyāsarya accepts the word 'Īśāna' as stuthi, the same sūtra excludes Nārāyaṇa also as it excludes the jīvātman. So it may be taken that this mantra refers to God Rudra alone.

Answer

We reply it is not so. When a word has both 'yoga' and 'rūḍhi' significance and when it has along with it a particular word indicating the 'yoga' sense of it then the meaning arising out of 'rūḍhi' is not entertained. It is seen in passage like padmāni yasyāgrasaroruhāṇi prabhodayatyūrdhva

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ।। एतद्वै तत् ।। १३ ।।

aṅguṣṭhamātraḥ puruṣō jyōtirivādhūmakaḥ ।
īśānō bhūtabhavyasya sa ēvādya sa u śvaḥ ।। ētadvai tat ।। 13 ।।

The person of the size of a thumb is like light without smoke: is the Lord of the past and future, He alone is today and he himself is tomorrow. This indeed is that.

दर्शनात् । तत्र हि सरोरुहपदावयवार्थसरोविशेषकाग्रपदोपादानेन सरोरुहपदरूढिभङ्गस्य दर्शनात् । इतरथा 'पद्मानि' इति पदानुपादानापत्तेः । अत ईशानशब्दस्य न श्रुतित्वम् । एतदस्वरसादेव व्यासार्यैरपि यथाश्रुतभाष्यानुगुण्येन, यद्वा इति पक्षान्तरस्य आश्रितत्त्वात् इत्यलम् अतिचर्चया । प्रकृतमनुसरामः । **एतद्वै तत्** - उक्तोऽर्थः ।। १२ ।।

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः इति । शुष्केन्धनानलवत् प्रकाशमानः इत्यर्थः । **स एवाद्य स उ श्वः** - अद्यतनपदार्थजातं श्वस्तनपदार्थजातं कालत्रयवर्तिपदार्थजातमपि तदात्मकमित्यर्थः **एतद्वै तत्** - पूर्ववत् ।। १३ ।।

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mukhairmayūkhaiaḥ Here it is seen that on account of the use of the word 'Agra' which qualifies the word 'saras' the nominal significance of the word. 'saroruha' is rejected. Otherwise there was no need to use the word 'padmāni'. Therefore the word 'īśāna' is not having the fact of 'śruti'. Vyāsārya has himself resorted to an alternative explanation beginning with 'or else', according to the natural trend of Śrībhāṣya, on account of the unnaturalness of the above interpretation: enough of this discussion 'etadvai tat' - this has been already explained.

'Jyotiḥ iva adhūmakaḥ' - respledent like fire with dry fuel. 'Īśāno bhūtabhavyasya--sah' the host of things of today, the host of things of tomorrow and even the host of things of all the three times are having him as their self. This is the meaning. etadvai tat - the meaning is as before.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक्पश्यँस्तानेवानु विधावति ।। १४ ।।

yathōdakaṃ durgē vṛṣṭaṃ parvatēṣu vidhāvati ।
ēvaṃ dharmān pṛthakpaśyam̐stānēvānu vidhāvati ।। 14 ।।

Just like water rained on the top of mountain flows on all sides of the hills, even so one who perceives the dharmas (of the Supreme self) differently (as belonging to different ones) runs after them only.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ! ।। १५ ।।

।। इति कठोपनिषदि चतुर्थी वल्ली ।।

yathōdakaṃ śuddhē śuddhamāsiktaṃ tādṛgēva bhavati ।
ēvaṃ munērvijānata ātmā bhavati gautama ! ।। 15 ।।

।। Iti Kaṭhōpaniṣadi Caturthī Vallī ।।

यथोदकम् इति । पर्वतमूर्ध्नि **वृष्टम्** - प्रत्यन्तपर्वतेषु नानाभूततया पतित्वा पतित्वा धावति । एवं परमात्मगतदेवान्तर्यामित्वमनुष्यान्तर्यामित्वादिधर्मान् पृथगधिकरण-निष्ठान् पश्यन्, पर्वतनिर्झरपातम् अनुकृत्य, संसारकुहरे पतति इत्यर्थः ।। १४ ।।

Yathodakam durge........vidhāvati - Rain water that rained on the top of the mountain runs down on the adjacent mountain sides falling down and being scattered. In the same way he who sees the states that belong to the Supreme self such as the state of being the inner ruler of Gods, the state of being the inner ruler of men and others as belonging to different substrata, falls into the abyss of samsāra following the fall of the mountain stream.

O Gautama, just like pure water poured into pure water remaining like that alone, even so the soul of the intelligent meditator becomes (similar to the Supreme self)

सर्वत्रैकात्मकत्वज्ञानस्य फलमाह - **यथोदकम्** इति । यथा शुद्धजले शुद्धजलं योजितं तत्सदृशमेव भवति, न कथञ्चिदपि विसदृशम् । **एवम्** - इत्थं विजानतः, मननशीलस्य, आत्माऽपि परमात्मज्ञानेन विशुद्धस्सन्, विशुद्धेन परमात्मना समानो भवतीत्यर्थः । **गौतम!** इति प्राप्यवैभवं सूचयन् सहर्षं सम्बोधयति ।। १५ ।।

।। इति चतुर्थीवल्लीप्रकाशिका ।।

God Death speaks of the result of knowledge relating the fact of all having the one self. Yathodakam.....Bhavati - just as pure water mixed with pure water becomes only similar to that and does not become even a little dissimilar evam - in the same way. Vijānatah muneḥ - of the intelligent one who is of the nature of meditating. ātmā - the soul of such a person becomes purified on account of the knowledge of paramātman and becomes similar to the paramātman. This is the meaning. 'Gautama' - Yama addresses him as Gautama with joy indicating the glory of the object of attainment.

Thus ends the translation of Fourth vallī

पञ्चमी वल्ली

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ।। एतद्वै तत् ।। १ ।।

puramēkādaśadvāramajasyāvakracētasaḥ ।
anuṣṭhāya na śōcati vimuktaśca vimucyatē ।। ētadvai tat ।। 1 ।।

Of the unborn one whose mind is capable of discrimination (of the jīvātman) there is a city of eleven gates (called the body). Knowing this distinctly he does not grieve. Being free (from sorrows, desires etc which are of the body) he gets freed. This indeed is that.

पञ्चमीवल्लीप्रकाशिका

पुरम् इति । जननादिविक्रियारहितस्य ऋजुबुद्धेः विवेकिन आत्मनः, एकादशेन्द्रियलक्षणबहिर्निर्गमद्वारोपेतं शरीराख्यं पुरं भवति । पुरस्वामिनः यथा पुरं विविक्तं भवति; तथा शरीरमपि स्वात्मनो विविच्य ज्ञातं भवति । अविवेकिनस्तु देह आत्मैव भवतीति भावः ।

अनुष्ठाय न शोचति - विविच्य जानन्, देहानुबन्धिभिः दुःखैः, कामादिभिश्च विमुक्तो भवति इत्यर्थः । **विमुक्तश्च विमुच्यते** - जीवद्दशायाम् आध्यात्मिकादिदुःख-

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Puram.... there is the city called the body consisting of eleven outgoing gates of the form of indriyas for this ātman who is free from changes of birth and others and who is straightminded and who has discrimination. Just as the city is distinct from the master of the city, so also the body is known to be distinct from one's own self. The idea is that for a non-discriminating person the body itself becomes the atman.

anuṣṭhāya na śocati - knowing distinctly one becomes freed from sorrows, desires and others that are related to the body. **vimuktaśca** vimucyate - Being freed from grief, desire, hatred and others which are

हँसश्शुचिषत् वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषत् वरसत् ऋतसत् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ।। २ ।।

haṁsaśśucişat vasurantarikṣasaddhōtā vēdiṣadatithirdurōṇasat ।
nṛṣat varasat ṛtasat vyōmasadabjā gōjā ṛtajā adrijā ṛtaṃ bṛhat ।। 2 ।।

The sun, the brilliant, the wind in the atmosphere, the inner self dwelling in men, the indweller in those Gods above, the one which resides in the world of truth (Satyaloka), the dweller in the celestial sky, the water born, the earth born, the sacrifice born, mountain born all these are (the nature of Brahman) which is the great truth.

रागद्वेषादिविमुक्त एव सन्, 'भोगेन तु इतरे क्षपयित्वाऽथ सम्पद्यते' (ब्र.सू.४-१-१९) इति न्यायेन प्रारब्धकर्मावसाने अर्चिरादिना विरजां प्राप्य प्रकृतिसम्बन्धविमुक्तो भवतीत्यर्थः । **एतद्वै तत्** - एतन्मन्त्रप्रतिपाद्यमुक्तस्वरूपमपि, परमात्मात्मकमेव इत्यर्थः ।। १ ।।

पुनरपि अस्य सर्वात्मतामेव द्रढयति - **हँसश्शुचिषत्** इति । **हँसः** - सूर्यः, शुचौ - ग्रीष्मर्तौ, सीदति वर्तते इति - **शुचिषत्**, तेजस्वीति यावत् । वासयतीति **वसुः** - वायुः ।

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of the body and others been while embodied and at the end of prārabdha karma as stated in the Vedāntasūtra 'bhogenatvitare kṣapayitvā atha sampadyate' (V.S. 4-1-19), 'exhausting the others through experience one attains union' attaining the river Virajā through arcirādi, he becomes free from the contact with matter. This is the meaning.

etadvai tat - the meaning is that even the nature of the liberated soul described in this mantra is having paramātman as its self.

Again God Yama firmly establishes the fact of Brahman being the self of the Hamsaḥ - the sun - śucișat - He who 'sīdati' is in śucau -

ऊर्ध्वं प्राणमुन्नमयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ।। ३ ।।

ūrdhvaṃ prāṇamunnamayatyapānaṃ pratyagasyati ।
madhyē vāmanamāsīnaṃ viśvē dēvā upāsatē ।। 3 ।।

Brahman moves the prāṇa upward and presses down the apāna. The Viśvedevas meditate upon the vāmana seated in the middle (of the lotus of the heart).

अन्तरिक्षसत् - अन्तरिक्षगतो वायुः, **होता वेदिषत्** - वेद्यन्तर्वर्तमानः ऋत्विग्विशेषः; अग्निर्वा । **अतिथिर्दुरोणसत्** - दुरोणं गृहम्, गृहागतोऽतिथिः । **नृषत्** - नृषु आत्मतया वर्तमानम्, **वरसत्** - वरेषु देवेषु च तथा वर्तमानम्, ऋते - सत्यलोके सीदतीति **ऋतसत्**, **व्योमसत्** - व्योम्नि परमपदे वर्तमानं च प्रत्यक्तत्त्वम्; **अब्जाः** - जलजाः, **गोजाः** - भूजाः, **ऋतजाः** - यज्ञोत्पन्नाः कर्मफलभूताश्च स्वर्गादयः इति यावत् । यद्वा - चिरकालस्थायितया ऋतशब्दिताकाशजा इत्यर्थः । **अद्रिजाः** - पर्वतजाः, एतत् सर्वं **बृहत् ऋतम्** - अपरिच्छिन्नसत्यरूपब्रह्मात्मकमित्यर्थः ।। २ ।।

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summer. That is he is brilliant. **vasuḥ** - vāyu or the wind as it makes one live. **antarikṣasat** - 'vāyu' which is in the atmosphere. **Hotā vediṣat** - particular priest who is on the altar or it may mean fire. **atithiḥ duroṇasat** - 'duroṇam' house, guest who has come to the house **nṛṣat** - he who is as the self in men. **varasat** - **vareṣu** - in Gods, residing in Gods - **Ṛtasat** - one who resides in the world of truth. **vyomasat** - water-born; **gojāḥ** - earth-born; **ṛtajāḥ** - born of sacrifice - that is svarga and others that are the future of karma, or those born of ākāśa called here as 'rta' on account of its lasting for a long time. **adrijāḥ** - mountain-born. All these are **bṛhad ṛtam** - having Brahman which is of the form of infinite truth as their self. This is the meaning.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ।। एतद्वै तत् ।। ४ ।।

asya visraṃsamānasya śarīrasthasya dēhinaḥ ।
dēhādvimucyamānasya kimatra pariśiṣyatē ।। ētadvai tat ।। 4 ।।

What remains here (to be done) by this meditator who is embodied, whether he is established in a good body or in an enfeebled body or departing from the body? (As he is a 'Kṛtakritya' nothing more is to be done by him) This indeed is that.

ऊर्ध्वं प्राणम् इति । सर्वेषां हृदयगतः परमात्मा । प्राणवायुम् ऊर्ध्वमुखन्नमयति । अपानवायुम् अधोमुखं क्षिपति । **मध्ये** - हृदयपुण्डरीकमध्ये **आसीनं वामनम्** - वननीयम् भजनीयं अथवा हृदयपुण्डरीकपरिमिततया ह्रस्वपरिमाणमित्यर्थः । **तं विश्वेदेवाः** - सत्त्वप्रकृतयः सर्वेऽपि उपासते इत्यर्थः ।। ३ ।।

एवं परमात्मनामुपासीनस्य, 'तस्य तावदेव चिरं यावन्न विमोक्ष्ये' (छां.उ. ६-१४-२) इति श्रुत्युक्तरीत्या शरीरपात एव अन्तरायः, न किञ्चित् कर्तव्यं परिशिष्यत इत्याह

'Ūrdhvam prāṇam unnayati - Paramātman residing in the hearts of all lifts up the prānavāyu upwards. apānam pratyak asyati - throws the apāna breath downwards. madhye vāmanam āsinam - residing in the middle of the lotus of the heart. vāmanam - the adorable, the one that proportion on account of the limitation of the heart out. 'Viśvedeva upāsate - All those who are of the nature of satva meditate upon him. This is the meaning.

God Yama says that for a person who meditates upon paramātman thus, there is only such delay till the fall of the body as stated in the passage tasya tāvadeva ciram yāvanna vimokṣye - 'for him there is only so much delay as departure from the body' (chā. Up. 6-14-2) and there is

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ।। ५ ।।

na prāṇēna nāpānēna martyō jīvati kaśċana ।
itarēṇa tu jīvanti yasminnētāvupāśritau ।। 5 ।।

A man, whosoever he may be, does not live by prāṇa or apāna. But all live by something else on which these two depend.

अस्य विस्रंसमानस्य इति । **अस्य** - उपासकस्य, **देहिनः, शरीरस्थस्य** - शरीरप्रतिष्ठितस्य; दृढशरीरस्येति यावत् । एवम्भूतस्य वा, **विस्रंसमानस्य** - शिथिलीभवद्गात्रस्य वा, **देहाद्विमुच्यमानस्य** - म्रियमाणस्य वा **किमत्र परिशिष्यते ?** कृतकृत्यत्वात् कर्तव्यं किमपि न अविशिष्यते इति भावः । **एतद्वै तत्** पूर्ववत् ।। ४ ।।

तस्य सर्वप्राणिप्राणनहेतुत्वरूपं महिमानमाह - **न प्राणेन** इति । केन इतरेण जीवन्ति इत्यत्राह - **यस्मिन्नेतौ उपाश्रितौ** । यदधीनं प्राणापानयोरपि जीवनम्; तदधीनमेव सर्वेषां जीवनमिति भावः ।। ५ ।।

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nothing more to be done. asya - for this meditator: śarīrasthasya - established in the body. That means having a strong body. Whether he is thus or visramsamānasya - when he is in an enfeebled body or dehāvdvimucyamānasya - Whether he is departing from the body. kimatra pariśiṣyate - the meaning is that there is nothing more to be done as he has done what ought to be done. etadvai tat as before (i.e., the individual soul described here has the Supreme self as his self).

Yama speaks of His greatness of the form of being the cause of the living of all living beings by 'na prāṇena' etc. itarena tu jīvanti the meaning is clear. By whom other, they live? The answer is yasmin etau upāśritau - on whom these two depend. The meaning is this. The living of all beings depends upon that on which depend the functioning (life) of prāṇa and apāna.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ।। ६ ।।

hanta ta idaṃ pravakṣyāmi guhyaṃ brahma sanātanam ।
yathā ca maraṇaṃ prāpya ātmā bhavati gautama ।। 6 ।।

O Gautama, I shall now tell you of this secret eternal Brahman. I shall also tell you what the soul becomes after meeting death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ।। ७ ।।

yōnimanyē prapadyantē śarīratvāya dēhinaḥ ।
sthāṇumanyē'nusaṃyanti yathākarma yathāśrutam ।। 7 ।।

Some souls enter wombs for getting bodies: and some others take up the form of the immovables in accordance with their karma and in conformity with their knowledge.

हन्त त इदमिति । **गुह्यम्** - अतिरहस्यं सनातनं ब्रह्म, ते पुनरपि **प्रवक्ष्यामि ।** **हन्त** इति स्वगतम्, आश्चर्ये । हे **गौतम! आत्मा मरणम्** - मोक्षं प्राप्य, **यथा** - यत्प्रकारविशिष्टो भवति, तथा पुनरपि मुमुक्षवे रागाद्यनुपहताय उपदेशयोग्याय तुभ्यं वक्ष्यामि इत्यर्थः ।। ६ ।।

Guhyam - most secret. I shall again teach you about Brhaman the eternal and the most secret.

Hanta - indicates wonder - said to himself. O Gautama, maraṇam prāpya - the atman attains liberation yathā bhavatī of what characteristics it becomes; punarapi - I shall again teach you who are seeking liberation, who are not tainted with desires and others and who are fit for instruction. This is the meaning.

य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।। एतद्वै तत् ।। ८ ।।

ya ēṣu suptēṣu jāgarti kāmaṃ kāmaṃ puruṣō nirmimāṇaḥ ।
tadēva śukraṃ tadbrahma tadēvāmṛtamucyatē ।
tasmiṃllōkāḥ śritāḥ sarvē tadu nātyēti kaścana ।। ētadvai tat ।। 8 ।।

Thus puruṣa (the Supreme) keeps awake while others (the individual souls) are asleep creating through His willing. That is the effulgent and that is Brahman. That alone is called the immortal. All the worlds rest in that. None can transcend that. This indeed is that.

अधिकारिविशेषनिर्देशपरेण, 'हन्त ते' इत्यनेन सूचितमर्थं विवृणोति - **योनिम्** इति । **अन्ये** - परमात्मतत्त्वश्रवणविमुखाः त्वद्विसदृशाः, शरीरपरिग्रहाय, ब्राह्मणादियोनिं प्रपद्यन्ते । अन्ये स्थावरभावमनुगच्छन्ति स्वानुष्ठितयज्ञादिकर्मोपासनानतिक्रमणेन; 'रमणीयचरणाः' (छां.उ.५-२०-७), 'तं विद्याकर्मणी समन्वारभेते' (बृ.उ.६-४-२) इत्यादिश्रुत्यनुरोधादिति भावः ।। ७ ।।

Yama explains the meaning suggested by hanta ta in the previous mantra by referring to the particularities of the aspirant.

anye - those who are averse to the listening to the truth of paramātman, those who are unlike you. They enter wombs of brāhmaṇas and others for taking up bodies others attain the state of non-moving entities. yathākarma yathā śrutam - in accordance with the karmas such as sacrifices etc and upāsanas performed by them. This is according to the scriptural passages 'Ramaṇīya caraṇāḥ' - 'those of good conduct' (chā.up. 5-10-7), 'tam vidyākarmaṇī samanvārabhete' - Him follow vidyā and karma (Brh. Up. 4-4-2).

एवं शिष्यं, प्ररोचनया अभिमुखीकृत्य प्रकृतमनुसरति - **य एषु सुप्तेषु जागर्ति** इति । सर्वेषु सुप्तेषु जीवेषु, **कामं कामम्** - णमुलन्तमिदम् । संकल्प्य संकल्प्य इत्यर्थः; न तु 'सर्वान् कामान् छन्दतः प्रार्थयस्व' (क.उ.१-२६) इति प्रकृताः पुत्रादयः कामशब्देन निर्देश्यन्ते । अयं चार्थः सन्ध्याधिकरणभाष्यश्रुतप्रकाशिकयोः स्पष्टः । संकल्प्य संकल्प्य स्वच्छन्दानुरोधेन निर्मिमाणः पुरुषो योऽस्ति **तदेव शुक्रम्** - प्रकाशकं तदेवानन्याधीनम् अमृतमुच्यते इत्यर्थः । शिष्टं स्पष्टम् । नित्यमुक्तानाम् **तदेव अमृतम्** इत्यवधारणस्य नानुपपत्तिः इति द्रष्टव्यम् ।।

एतेन अमृतान्तरनिषेधात् मुक्तपरमात्मनोः अभेदप्रत्याशा प्रत्युक्ता; अत्रत्य अमृतशब्दस्य निरुपाधिकामृतवाचित्वात् ।। ८ ।।

Thus drawing the attention of the disciple towards him by creating interest. God Death follows the question on hand.

supteṣu - when all individual souls are asleep, kāmam kāmam - this is the form having ṇamul as the suffix - the meaning is willing and willing successively. By this word kāma sons and others as mentioned in the mantra 'sarvān kāmān chandataḥ prāthayasva' (K.U. 2-23) are not signified. This meaning is clear from the Bhāṣya and 'Śrutaprakāśikā on sandhyādhikaraṇa (S.B.3-3-1). The meaning is this - that person who is creating willing and willing according to his own desire. śukram illumining, that itself which is not dependent upon anything also is called immortal. The rest of the mantra is clear. It is to be seen that there is no incompatibility in emphasising that alone is immortal as tadeva amṛtam, though there is immortality in respect of the eternal and liberated, on account of the fact of the absence of independent immortality in their case. By this is rejected the view positing non-difference between the liberated souls and paramātman, on account of the negation of any other immortal and since the word 'amṛtam' here means only the unconditioned immortal person.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ।। ९ ।।

agniryathaikō bhuvanaṃ praviṣṭō
rūpaṃ rūpaṃ pratirūpō babhūva ।
ēkastathā sarvabhūtāntarātmā rūpaṃ
rūpaṃ pratirūpō bahiśca ।। 9 ।।

Just as one fire having entered the world has become such that its form is present in every form. Similarly the one inner self of all entities has its form (as antaryāmin) present in every form and outside too.

'एक एव आत्मा सर्वेषाम् अहमर्थतया आस्ते' इत्यस्य अर्थस्य दुर्बोधत्वात् तद्दृढीकरणाय पुनरपि उपदिशति **अग्निर्यथैकः** इति । यथा एकः तेजो धातुः, त्रिवृत्करणकृतव्याप्त्या अण्डान्तर्गतलोके प्रविष्टस्सन्, **रूपं रूपम्** - रूपे रूपे, भौतिकव्यक्तिषु वीप्सायां द्विर्वचनम् । **प्रतिरूपः** - प्रत्युप्तं रूपं यस्य स तथोक्तः । सर्वासु भौतिकव्यक्तिषु तेजोधातोः मिलितत्त्वेन प्रतिसंक्रान्तरूपत्वात् प्रतिरूपत्वमस्तीति द्रष्टव्यम् । तथा एक एव सन् परमात्मा, प्रतिवस्तु प्रतिसंक्रान्तान्तर्यामिविग्रहः, बहिश्च व्याप्नोति इत्यर्थः ।। ९ ।।

The idea that the one Ātman alone is the inner-self of all is difficult to understand God death teaches that again for confirmation of the same. agniḥ - As one element fire on account of its pervasion due to triplication having entered into the world within the cosmic egg. **Rūpam rūpam** - in all forms - in all material things. Duplication (of the word rūpam) is in the sense of pervasion in all. pratirūpaḥ - that whose form is engraved. As all material forms are combined with the element fire, it is to be seen that its form (i.e. of fire) is present everywhere. Similarly being one alone, the paramātman has his form of antaryamin present in every form. He pervades them outside also. This is the meaning.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ।। १० ।।

vāyuryathaikō bhuvanaṃ praviṣṭō
rūpaṃ rūpaṃ pratirūpō babhūva ।
ēkastathā sarvabhūtāntarātmā
rūpaṃ rūpaṃ pratirūpō bahiśca ।। 10 ।।

Just as the one Vāyu (Air) having entered the world has become such that its form is present in every form, even so the one inner self of all beings has its form (as antaryāmin) present in every form and outside too.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ।। ११ ।।

sūryō yathā sarvalōkasya cakṣurna
lipyatē cākṣuṣairbāhyadōṣaiḥ ।
ēkastathā sarvabhūtāntarātmā na lipyatē
lōkaduḥkhēna bāhyaḥ ।। 11 ।।

Just as the Sun, the eye of the whole world is not tainted with any occular defects which are outside even so the one inner-self of all is not tainted by the sorrows of the world by virtue of His being outside them.

उदाहरणान्तरमाह - **वायुर्यथा** इति । पूर्ववत् ।। १० ।।

God Death gives another example. The meaning is as before.

एको वशी सर्वभूतान्तरात्मा एकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ।। १२ ।।

ēkō vaśī sarvabhūtāntarātmā ēkaṃ
bījaṃ bahudhā yaḥ karōti ।
tamātmasthaṃ yē'nupaśyanti dhīrāḥ
tēṣāṃ sukhaṃ śāśvataṃ nētarēṣām ।। 12 ।।

आत्मत्वाविशेषेऽपि जीवात्मवत् दोषाः परमात्मनि न भवन्ति इत्येतत् सदृष्टान्तमाह - **सूर्यो यथा** इति । 'रश्मिभिरेषोऽस्मिन् प्रतिष्ठितः' (बृ.उ.७-५-१), 'आदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशत्' (ऐ.उ.२-४) इति श्रुत्यनुसारेण, यथा सूर्यः चक्षुरधिष्ठातृतया तदन्तर्गतोऽपि, बहिर्निर्गतैश्चक्षुर्मलादिभिः न स्पृश्यते । तथा परमात्मा सर्वभूतेषु आत्मतया वर्तमानोऽपि, तद्गतैर्दोषैः, न स्पृश्यते; तस्य स्वाभाविकापहतपाप्मत्वादिगुणयुक्ततया स्वेतरसमस्त-बाह्यत्वात् - विलक्षणत्वात् इत्यर्थः ।। ११ ।।

Though there is similarity between the paramātman and ātman (as ātman), still the defects of the individual soul do not happen to paramātman. This is taught by means of an example. **suryo yathā** - just as the Sun though within the eye as the presiding diety of it, as declared by the scriptural statements, 'this Sun is established in this eye alone with his rays', 'Āditya becoming the eye entered into the eye-ball', is not tainted with the impurities that come out of the eye, in the same way though the paramātman is residing in all entities as the inner self. He is not touched by the defects of those entities on account of the fact of His possession of qualities like being free from sin and others by his very nature and on account of the fact of his being distinct from every other thing as he is beyond everything other than himself. This is the meaning.

There is eternal bliss to those wise ones who see that one controller, the inner self of all beings, that one who makes a single form manifold - as residing in the soul. But that bliss is not for others.

एको वशी इति । **एकः** - समाभ्यधिकरहितः । वशः - इच्छा । सोऽस्यास्तीति **वशी** । 'जगद्वशे वर्तते' इत्युक्तरीत्या, वशवर्तिप्रपञ्चक इति वाऽर्थः। 'इमौ स्म मुनिशार्दूल, किंकरौ समुपस्थितौ' (रा.बा.३१-४) इत्युक्तरीत्या भक्तवश्यः इति वा अर्थः। **एकं बीजम्** 'तमः परे देव एकी भवति' (सु.उ.२) इति श्रुत्युक्तरीत्या स्वेन एकीभूताविभागावस्थं तमोलक्षणं बीजम्, महदादिबहुविधप्रपञ्चरूपेण **यः करोति, तम्**, 'य आत्मनि तिष्ठन्' (बृ.उ.मा.पा.३-७-३०) इत्युक्तरीत्या स्वान्तर्यामिणं **ये** पश्यन्ति, तेषामेव मुक्तिरित्यर्थः ।। १२ ।।

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ekaḥ - one who is without an equal or a superior. vaśī - vasaḥ means will. He who has it is a vaśī., or else the meaning is - He who has the universe under his control as mentioned in the passage 'this world is under His command', or the meaning is that He obeys His devotees as stated 'O best of sages, we, the two servants are waiting upon you' (Rāmāyaṇa)

ekam bījam - He who makes the one seed of the form of 'tamas' (unmanifested) which was in a state of oneness with Him being undistinguished, as described in the scriptural text 'Tamas becomes one with the Supreme Lord' (Su.Up.2), manifold of the forms of many kinds of worlds beginning with Mahat. 'Tam ātmastham' - Him, the inner ruler who is stated in the text 'He who residing in the ātman' (Br.Up.Ma.Pa.3-7-30) 'Ye paśyanti' - there is liberation only to those that see Him. This is the meaning.

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ।। १३ ।।

nityō nityānām cētanaścētanānāmēkō
bahūnām yō vidadhāti kāmān ।
tamātmastham yē'nupaśyanti
dhīrāstēṣām śāntiḥ śāśvatī nētarēṣām ।। 13 ।।

Eternal peace is for those intelligent ones - and to none others who see Him who is the eternal of the eternals, the sentient of the sentients, the one of the many, the one who accomplishes all desires as dwelling in the soul.

तदेतदिति मन्यन्ते निर्देश्यं परमं सुखम् ।
कथन्नु तद् विजानीयां किमु भाति विभाति वा ।। १४ ।।

tadētaditi manyantē nirdēśyam paramam sukham ।
kathatru tad vijānīyām kimu bhāti vibhāti vā ।। 14 ।।

(The knowers) think that the Supreme Bliss (Supreme Brahman) can be pointed out as ' this is that'. How can I know that? Does it shine or does it shine distinctly. Being told thus the disciple said like this.

नित्यो नित्यानाम् इति । नित्यश्चेतन एक एव सन् बहूनां नित्यानां चेतनानाम् अपेक्षितार्थान् अनायासेन प्रयच्छति । शिष्टं स्पष्टम् ।। १३ ।।

एवमुक्तः शिष्य आह - **तदेतदिति** इति । **तत्** - अलौकिकं परमानन्दरूपम् ब्रह्म, **एतत्** इति करतलामलकवत् अपरोक्षं भवादृशाः निष्पन्नयोगाः मन्यन्ते । भवादृशाः

The eternal sentient principle (paramātman) being one alone grants without any effort the desired objects of the many eternal sentient jīvātmans. The remaining part of the mantra is clear.

Tat - that transcendental Brahman of the form of Supreme Bliss etad iti - perceptible like a myrobalan on the palm manyante - people

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।। १५ ।।

।। इति कठोपनिषदि पञ्चमी वल्ली ।।

na tatra sūryō bhāti na candratārakaṃ
nēmā vidyutō bhānti kutō'yamagniḥ ।
tasya tamēva bhāntamanubhāti sarvaṃ
bhāsā sarvamidaṃ vibhāti ।। 15 ।।

।। Iti Kaṭhōpaniṣadi Pañcamī Vallī ।।

There the sun does not shine: neither the moon and the stars; nor do the flashes of lightening shine. How then can the fire? All these shine after Him only who is ever shining. With His light all these shine.

साक्षात्कर्तुं शक्नुवन्ति इत्यर्थः । कथं रूपादिहीनब्रह्मग्रहणासमर्थमानसः अहं विजानीयाम् । तत् किं दीप्तिमत्तया भासते ? तत्रापि विस्पष्टं प्रकाशत ? उत तेजोऽन्तरसंवलनान्न विस्पष्टं प्रकाशते इति प्रश्नः ।। १४ ।।

परमात्मनः योगयुगालम्बनाय 'आदित्यवर्णं तमसः परस्तात्' (श्वे.उ.३-८) 'सदैकरूपरूपाय' (वि.स.उपोद्घात) इति प्रमाणप्रतिपन्नशुभाश्रयदिव्यमङ्गलविग्रहोऽस्ति;

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who have perfected yoga like you think. The idea is that people like you are capable of realization. How can I, who has a mind incapable of grasping Brahman without form and others, know that? Does it shine out with brilliance? Even then does it shine out distinctly? or on account of the mixing with other light does it shine indistinctly?

There is an auspicious divine, of Paramātman as evidenced from scriptural authorities 'Ādityavarṇam tamasaḥ parastāt', 'Having the colour of Āditya and being beyond darkness', 'Sadaikarūparūpāya' 'for Him

तद्विशिष्टः परमात्मा विभाति सर्वातिशायिदीप्तिमान् इत्याह - **न तत्र सूर्यो भाति** इति । अयं च मन्त्रः, 'ज्योतिर्दर्शनात्' (ब्र.सू.१-३-४०) इति सूत्रे, 'सर्वतेजसां छादकं सर्वतेजसां कारणभूतमनुग्राहकं च अङ्गुष्ठप्रमितस्य ज्योतिर्दृश्यते' इति भाष्येण विवृतः । इदञ्च भाष्यम् 'न तत्र सूर्य' इत्यादिमन्त्रे पूर्वार्धस्य अर्थमाह सर्वतेजसां छादकमिति । उत्तरार्धस्य पूर्वपादार्थमाह - सर्वतेजसां कारणभूतमिति । **अनुभानम्** । पश्चाद्भानम् । तेन कार्यकारणभावः सिद्धः पौर्वापर्यनिमयो हि! कार्यकारणभाव इति भावः । चतुर्थपादार्थमाह **अनुग्राहकमिति** । 'यस्यादित्यो मामुपयुज्य भाति' इत्यादिश्रुतिश्च अनुग्राहकत्वे प्रमाणम् इति व्यासार्यैः विवृतम् ।

तदीयदीप्तिसाक्षात्कारसम्भवे तेजोऽन्तराणामभिभूतत्त्वम्, प्रथमार्धार्थः; तेजोऽन्तरोत्पत्तौ तदुपादानद्रव्यानुग्राहकत्वरूपं निमित्तत्वम्, तृतीयपादार्थः, चाक्षुषरश्म्यनु-

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whose form is the same always', for being resorted to by yogins. Paramātman being characterised by that form shines out with brilliance that transcends all. This is said by this mantra 'natatra' etc. This mantra has been explained by the Bhāṣyakāra under the Vedānta sūtra 'jyotih darśanāt' (1-3-41) as follows : 'The light of Him who is of the measure of the size of the thumb is seen. That light eclipses all other lights, is the cause of all other lights and helps all other lights to shine'. This has been further elucidated by Vyāsārya as follows: 'In the mantra 'na tatra sūryo bhati' the meaning of the first half is said as that which eclipses all other lights. The meaning of the former quarter of the second half of this mantra is explained as being the cause of all lights. 'anubhānam' means to shine after. By this is established the relationship of cause and effect is necessarily implying the rule of antecedent - consequent relation. The meaning of the fourth quarter is explained as helping others to shine. Scriptural statements such as 'yasyādityo māmupayujya bhāti' having whose light the sun shines.

There alone another interpretation is seen as follows : The meaning of the first half of this mantra is that in the event of the perception of his

ग्राहकचन्द्रातापादेरिव, उत्पन्नस्यापि तेजसः स्वसम्बन्धेन स्वकार्यकरणसामर्थ्याधायकत्व-लक्षणानुग्राहकत्वम्, चतुर्थपादार्थ इत्यप्यर्थस्तत्रैव द्रष्टव्यः ।

अधिष्ठानब्रह्मरूपभानव्यतिरिक्तभानशून्यत्वम् अध्यस्तप्रपञ्चस्य तृतीयपदार्थ इति यत् परैरुच्यते, तदयुक्तम् । तथा हि सति भान्तमिति कर्त्रर्थशतृप्रत्ययस्य 'शिष्यज्ञानं प्रकाशते' इतिवदभेदेऽपि कथञ्चित्सम्भवेऽपि, **अनुभाति** इत्यस्य शब्दस्यायोगात् । न हि देवदत्ते गमनक्रियाव्यतिरिक्तगमनक्रियाशून्ये तिष्ठति यज्ञदत्ते, गच्छति 'देवदत्तं यज्ञदत्तोऽनुगच्छति' इति प्रयोगो दृष्टचरः । ननु - वह्निमेव दहन्तम् अयोऽनुदहति इति

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effulgence all other luminaries get eclipsed. The meaning of the third quarter is that he is the instrumental cause of the form of helping with the material - cause substance in the quarter is that he helps the luminaries even after they have come into existence by giving them through his contact, the power to perform their functions just as the rays of the moon, the sun and others help the rays of the eye.

Others (Advaitins say that the third quarter of this mantra means that the illusory world has no appearance other than the appearence of Brahman which is the substratum. This is not correct. Because, though the suffix 'śatṛ' giving the meaning of a doer (kartṛ), In the word 'Bhāntam' may with some difficulty be explained to show non-difference between action and agent as in the statement. 'The knowledge of the disciple shines out', the word 'anubhāti' becomes untenable in that case. When Yajnadatta stands without any action of going apart from the action of Devadatta who goes, is never seen. If it is argued that there is the usuage 'iron burns after fire that burns'. We say that it is not so. Because such a statement meant for positing such an idea is not having the fact of correctness to

प्रयोगो दृष्टचर - इति चेत् न; अयसः पृथक् दग्धृत्वाभावे निश्चितवतः तत्प्रतिपिपादयिषया तादृशप्रयोगस्य सम्प्रतिपन्नत्वाभावात् ।

ननु - तदीयदीप्तिसाक्षात्कारसम्भवे तेजोन्तराणामभिभूतत्वम् इति भवदभिमतार्थोऽपि न युज्यते; तदीयदीप्तिसाक्षात्कारवतामपि मुक्तानां तेजोन्तरसाक्षात्कारदर्शनेन सजातीय-संवल्नाधीनाग्रहणलक्षणाभिभवस्य अभावादिति चेत् - उच्यते । बद्धविषयमेवैतत् । बद्धानां तत्साक्षात्काराप्रसक्तेरिदं कथमिति चेन्न; बद्धानामेवार्जुनादीनां तत्साक्षात्कारदर्शनात् । यद्वा - कालिदासकवौ परिगण्यमाने, इतरः कुकविः अकविः इतिवद्धाति ब्रह्मणि परिगण्यमाने, सूर्यादितेजोन्तरं न भाति; अतः तदेव ब्रह्म अतिभास्वरूपशालीति पूर्वार्धार्थः। तदीयदीप्तिसाक्षात्कारसम्भवे तेजोन्तराणामभिभूतत्वम् इति व्यासार्यवचनस्यापि अयमेवार्थः।

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one who has decidedly known the absence of the fact of iron having the agency of the action of burning.

If it is argued that the idea accepted by you that if His light is perceived other lights get eclipsed is also not proper since it is seen that the liberated souls who have got the perception of His light perceive other lights and as there is in their case the absence of eclipsing of the form of non-perception due to the combination of similar natures, we answer that this (eclipsing) relates only to the bound souls. If it is further argued how it can be so as there is no possibility of percepiton of Him by bound souls we say it is not so, since it is seen that Arjuna and others who were bound souls had the vision of Him, or else the meaning is that when Brahman is considered other luminaries do not shine just as when Kālidāsa is considered others are bad poets or no poets at all. So the meaning of the first half of this mantra is that Brahman is of the nature of supreme effulgence. The idea of Vyāsārya's statement also that 'in the event of the perception of that light other luminaries get eclipsed' is the same. The

इममेवार्थम् इतरतेजसां स्वरूपोत्पत्तौ फलजनने च परमात्मानुग्रहसापेक्षत्वप्रदर्शकेन, **तमेव भान्तम्** इत्युत्तरार्धेन द्रढयतीति न दोषः इत्यवगन्तव्यम् । पूर्वार्धस्य यथाश्रुत एवार्थः । ननु अतिभास्वररूपवति सूर्यादौ प्रत्यक्षेण अनुभूयमाने, न भाति इति प्रत्यक्षविरुद्धं कथम् अभिधीयते इत्यत्राह **तमेव भान्तमनुभाति** इति । इदञ्च परिदृश्यमानं भास्वररूपं न स्वाभाविकम्,

'यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्' ।। (भ.गी. १५-१२)

इति । विवृतं चैतत् भगवता भाष्यकृता 'अखिलस्य जगतो भासकम् एतेषाम् आदित्यादीनां यत्तेजः तत् मदीयं तेजः । तैस्तैराराधितेन मया तेभ्यो दत्तमिति विद्धि',

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second half of the mantra beginning with 'tameva bhāntam' shows that other luminaries depend upon the help of paramātman for their origination and yielding the result and confirms this idea alone. Therefore it can be seen that there is no inconsistency.

Or else this mantra may be explained as follows: The first half of the mantra has the same literal sense that they do not shine. If it is asked how it can be stated that they do not shine contrary to experience, while the very effulgent sun and others are perceived directly the answer is given by the second half of the mantra 'tameva bhāntam anubhāti'. This effulgence of Sun that is seen is not natural to him but it is the light that is given to him by paramātman and belongs to that paramātman alone. Bhagavān Himself has said this in the Gītā 'that light which is in the Sun and reveals the whole world and that light which is in the moon and fire, know that it is mine'. This passage is explained by the Bhāṣyakāra as follows: 'that light which is in the sun and others are which illumine the

इति । अतो अन्धकारे खद्योततुल्यानामेतेषां भास्वररूपशालिनां न भाति इति व्यपदेशो युज्यत इति भावः ।। १५ ।।

।। इति पञ्चमीवल्लीप्रकाशिका ।।

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whole world is my own light. Know that it is granted to them by me who was worshipped by them. Therefore the statement that they do not shine in respect of these illuminaries who are similar to persons decked with borrowed ornaments, is quite appropriate.

Thus ends the translation of Fifth vallī

षष्ठी वल्ली

ऊर्ध्वमूलो अवाक्शाख एषोऽश्वत्थस्सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रितास्सर्वे तदु नात्येति कश्चन ।। एतद्वै तत् ।। १ ।।

ūrdhvamūlō avākśākha ēṣō'śvatthassanātanaḥ ।
tadēva śukraṃ tadbrahma tadēvāmṛtamucyatē ।।
tasmin lōkāḥ śritāssarvē tadu nātyēti kaścana ।। ētadvai tat ।। 1 ।।

This eternal pippal tree has its roots above and branches downward. That is efflulgent: That is Brahman, that alone is said to be immortal. All the worlds depend on that. No one transcend that. This is verily that.

षष्ठीवल्लीप्रकाशिका

ऊर्ध्वमूलो अवाक्शाख एषोऽश्वत्थः सनातनः । अयं च मन्त्रखण्डः, 'ऊर्ध्वमूलम् अधश्शाखम्' इति गीताव्याख्यानावसरे भगवता भाष्यकृता व्याख्यातः । इत्थं हि तत्र भाष्यम् - 'यं संसाराख्यम् अश्वत्थम् ऊर्ध्वमूलम् अधश्शाखम् अव्ययं अश्वत्थं प्राहुः श्रुतयः - 'ऊर्ध्वमूलो अवाक्शाख एषोऽश्वत्थः सनातनः' (क.उ.६-१), 'ऊर्ध्वमूलमवाक्शाखं वृक्षं यो वेद सम्प्रति' (यजु.आ-१-११-५) इत्याद्याः । सप्तलोकोपरिनिविष्ट चतुर्मुखादित्वेन

A part of this mantra is commented upon by the Bhāṣyakāra (Bhagavān Rāmānuja) while explaining the Gītā passage 'ūrdhvamūlam adhaśśākham' (B.G.15-1). The commentary there is as follows: - The pippal tree which is called samsāra, which the 'śruti's describe as having its roots above, branches downwards and as eternal. The scriptural texts are 'this eternal pippal tree has its roots above and branches downwards' (Tait.ar.1-2-5) and others. The fact of its having the roots above is on account of its beginning with the four-faced Brahma who is placed above

यदिदं किञ्च जगत् सर्वं प्राण एजति निस्सृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ।। २ ।।

yadidaṃ kiñca jagat sarvaṃ prāṇa ējati nissṛtam ।
mahadbhayaṃ vajramudyataṃ ya ētadviduramṛtāstē bhavanti ।। 2 ।।

All this universe whatsoever existing in 'prāṇa' (Supreme Brahman) and emerging from it trembles with great fear as if from the uplifted thunderbolt. Those who know this become immortal.

तस्य ऊर्ध्वमूलत्वम् । पृथिवीनिवासि सकलनरपशुमृगक्रिमिकीटपतङ्गस्थावरान्ततया अधश्शाखत्वम् इति । तद्विलक्षणमेव ब्रह्मेति दर्शयति - **तदेव शुक्रं** इति । पूर्वमेव व्याकृतोऽयं मन्त्रः ।। १ ।।

य इदं किञ्च जगत् सर्वं प्राण एजति निस्सृतम् । महद्भयं वज्रमुद्यतम् - अयं च मन्त्रखण्डः 'कम्पनात्' (ब्र.सू.१-३-४०) इति सूत्रे भगवता भाष्यकृता व्याख्यातः । तत्र अमुं मन्त्रं प्रस्तुत्य, कृत्स्नस्य जगतः अस्मिन् अङ्गुष्ठमात्रे पुरुषे प्राणशब्दनिर्दिष्टे

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the seven worlds. Its having branches below is on account of the fact that it ends with all human beings, cattle, beasts, worms, insects, birds and non-moving entities on the earth. He shows that Brahman is different from that. The mantra 'tadeva śukram' etc is already explained.

yad idam ..... Nissṛtam This part of the mantra is commented upon by the Bhāṣyakāra under the Vedāntasūtra 'kampanāt' (1-3-40). Referring to this mantra there he says, 'it is heard fromt he scriptures that there is trembling due to great fear of Him of the entire world of all beings residing in this puruṣa of the size of the thumb who is called as 'prāṇa' having emerged from Him. The meaning is that the entire universe

स्थितानां, सर्वेषां ततो निस्सृतानां, तस्मात् सञ्जातमहाभयनिमित्तम्, एजनम् कम्पनम् श्रूयते । तच्छासनातिवृत्तौ किं भविष्यति इति महतो भयात्, वज्रादिवोद्यतात् कृत्स्नं जगत् कम्पते इत्यर्थः । 'भयादस्याग्निस्तपति' इत्यनेनैकार्थ्यात्, **महद्भयम् वज्रमुद्यतम्** इति 'पञ्चम्यर्थे प्रथमा' इति भाषितम् । विवृतं च एतत् श्रुतप्रकाशिकायाम् - प्राण इति सप्तम्यन्तपदसामर्थ्यात्, स्थितानाम् इत्यध्याहारः । कुतो निस्सृतानाम् इत्यपेक्षायां प्रकृतस्यैव अपादानत्वमाह - **तत** इति । **एजनम्** - कम्पनम् इति । 'एजृ कम्पने' (धा.पा.२३४) इति हि धातुः । प्रत्यवायभयात् स्वस्वकार्येषु प्रवृत्तिः कम्पनम् । उद्यतवज्रादिव परमपुरुषात् सञ्जातेन भयेन, कृत्स्नं जगत् कम्पते इत्यर्थः इति ।

अत्र **महद्भयं वज्रमुद्यतम्** इति चत्वारि पदानि पञ्चम्यर्थप्रथमान्तानि । आद्यं पञ्चम्यर्थप्रथमान्तपदद्वयम्, भयवाचि । उत्तरं तु पदद्वयम्, तद्धेतुभूतप्राणशब्दितपरब्रह्मपरम् इति द्रष्टव्यम् । केचित्तु, बिभेति अस्मात् इति **भयम्**; भयानकम् इत्यर्थः ।

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trembles with great fear, as though from the uplifted thunderbolt, thinking what would happen if his command is transgressed. As this has the same sense as the statement 'bhayād asya agnistapati' (K.U. II-3-3) it is said that the words 'mahat, bhayam, vajram, udyatam, have the meaning of the ablative case. This bhāṣya is further elucidated in the 'śrutaprakāśikā the word 'sthitānām' existing is supplied on account of the locative case of the word 'prāṇa'. This is done for replying to the question 'where from has the jagat emanated?' The first two words 'Mahat' 'Bhayam' having ablative sense mean fear. The latter two words 'vajram' and 'udyatam' must be known as indicating supreme Brahman called 'prāṇa', that is the cause of fear.

Some others explain this mantra as follows: 'Bhayam' is that from which one fears, the means which causes fear. The paramātman called 'prāṇa' makes the entire world emanated from Him tremble just like the

भयादस्याग्निस्तपति भयात् तपति सूर्यः ।
भयादिन्द्रश्च वायुश्य मृत्युर्धावति पञ्चमः ।। ३ ।।

bhayādasyāgnistapati bhayāt tapati sūryaḥ ।
bhayādindraśca vāyuśya mṛtyurdhāvati pañcamaḥ ।। 3 ।।

From fear of Him fire burns: The Sun shines from fear of Him, Indra, Vāyu and Death the fifth, run from fear of Him.

इह चेदशकत् बोद्धुं प्राक्शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ।। ४ ।।

iha cēdaśakad bōddhuṃ prākśarīrasya visrasaḥ ।
tataḥ sargēṣu lōkēṣu śarīratvāya kalpatē ।। 4 ।।

If one is unable to know Him before the falling of His body, then he becomes liable to take body in the created worlds.

महाभयानकोद्यतवज्रवत् स्वस्मान्निस्सृतं प्राणशब्दितः परमात्मा कम्पयति । एजति इत्यस्य व्यर्थगर्भोद्यऽपि अर्थ इत्यपि अमुमपि अर्थं वर्णयन्ति । **य एतद्विदुरमृतास्ते भवन्ति** स्पष्टोऽर्थः । 'अत एव प्राणः' (ब्र.सू.१-१-९) इत्यधिकरणन्यायात् प्राणशब्दस्य परमात्मपरत्वे न विवाद इति द्रष्टव्यम् ।। २ ।।

भयादस्याग्निः इति । धावति शब्दः इन्द्रादीनां स्वव्यापारप्रवृत्तिपरः । शिष्टं स्पष्टम् ।। ३ ।।

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uplifted terrible vajra. The verb ejati has causal sense. **ya etad .....bavanti** - The meaning is clear. It should be seen that there is no controversy on the point that the word 'prāṇa' signifies Brahman according to the conclusion arrived in the adhikaraṇa 'ata eva prāṇaḥ' (1-1-9)

Dhāvati - the word 'dhāvati' indicates that Indra and others engage in their respective functions, the rest of the mantra is clear.

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ।। ५ ।।

yathādarśē tathātmani yathā svapnē tathā pitṛlōkē ।
yathāpsu parīva dadṛśē tathā gandharvalōkē
chāyātapayōriva brahmalōkē ।। 5 ।।

As on the new moonday, moon is not visible, so in the body (self is not visible): As in dream so in the world of mares: As in the waters as if appearing on all sides so in the world of Gandharvas: As in the case of shade and light so in the world of Brahma.

इह चेत् इति । **शरीरस्य विस्रसः** - विस्रंसनात् पतनात् **प्राक् इह** - लोके ब्रह्म बोद्धुम्, **अशकच्चेत्** अशक्नुवांश्चेत् । विकरणव्यत्ययः छान्दसः । **ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते । ततः** - तस्मात् ज्ञानाभावात् हेतोः, सृज्यमानसर्वलोकेषु जन्मजरादिमत्वलक्षणशीर्यमाणत्वाय भवति इत्यर्थः । तस्मात् शरीरपातात्प्रागेव आत्मज्ञानाय यतेत इति भावः ।। ४ ।।

आत्मनो दुर्बोधत्वमेवाह - **यथा** इति । यथाऽऽदर्शे चन्द्रिकायाः अभावात् न स्पष्टः प्रतिभासः तथा इह लोके आत्मनि इत्यर्थः । **यद्वा** - यथा **आदर्शे** - दर्पणे,

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śarīrasya visrasaḥ prāk before the falling of the body iha - in this world 'boddhum' to know Brahman. aśakat cet' - If he become unable, the change of conjugation is vedic usage. tataḥ - for that reason, on account of the absence of knowledge sargeṣu lokeṣu - in all the worlds that are created śarīratvāya kalpate - becomes subjected to dissolution of the form of birth, old-age, death and others. The import is that therefore one should strive for gaining the knowledge of the ātman surely before the fall of the body.

The difficulty of knowing the ātman is pointed out 'yathādarśe' - on the new moon-day the appearance of things is not clear on account of the absence of moon-light. Similarly in this world the knowledge regarding

प्रतीयमानं वस्तु साक्षात् दृष्टवस्तुवत् प्रत्यङ्मुखत्वादिकल्पितार्थानवरुद्धतया न उपलभ्यते; तथा इह आत्मविषयिणी प्रतीतिः इत्यर्थः । लोकान्तरेऽपि तथा इत्याह - **यथा स्वप्ने तथा पितृलोके** । यथा स्वप्नदर्शनस्य जाग्रद्दर्शनवत् सम्यक्तया संशयादिविरोधितया पुनः अनुसन्धानयोग्यत्वाभावः, तथा पितृलोक इत्यर्थः । **यथा अप्सु परीव ददृशे तथा गन्धर्वलोके** । यथा जलान्तःस्थवस्तुनः न इतरवत् स्पष्टप्रकाशः तद्वत् परिददृश इव । न वस्तुतः परितो दृश्यत इत्यर्थः । गन्धर्वलोकेऽपि आपाततः प्रतीतिमात्रम् इत्यर्थः । **छायातपयोरिव ब्रह्मलोके** - यथा छायातपयोः मिश्रणे शुद्धातपवर्तिपदार्थवत् न उपलम्भः एवं ब्रह्मलोकेऽपि न सम्यक् उपलम्भः । अतो दुरधिगमम् आत्मतत्त्वमिति भावः। यद्वा -

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the ātman is not clear. This is the meaning, or the meaning is thus: **ādarśe** in the mirror. Just as an object reflected in the mirror is not seen as it is directly perceived without any modifications such as turning to the opposite direction etc., even so the cognition of the self here. Now he says that even in other worlds it is the same (i.e., to cognize). **yathā svapne tathā pitṛloke.** As experiences in the waking state are capable of being experienced again on account of their being wholesome and opposed to doubts and others, the experiences in dream are not capable of being viewed again. Even as such experiences in dream is the experience of the ātman in the world of the manes. This is the meaning. **yathāpsu gandharvaloke** - as the object under water is not clearly perceptible like the other that is outside, in the same way it appears as though seen. The meaning, is it is not in - fact seen all around. Even the world of the gandharvas there is merely an apparent appearance. This is the meaning. 'chāyātopayoriva Brahmaloke' - just as in the mixture of shade and sunlight there is no perception of an object as it would be in pure sunlight, even so there is no vivid cognition even in the world of Brahma. So the truth of the ātman is difficult to attain. This is the sense. Or else the idea is as follows: Though in the world of Brahma there is the possiblity of

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ।। ६ ।।

indriyāṇāṃ pṛthagbhāvamudayāstamayau ca yat ।
pṛthagutpadyamānānāṃ matvā dhīrō na śōcati ।। 6 ।।

Knowing the distinctness, creation and destruction of the sense organs (signifying body and others also) which are separate and are being created, the intelligent one does not grieve.

ब्रह्मलोके यद्यपि छायातपयोः विविच्य उपलम्भवत् आत्मानात्मस्वरूपयोः विविच्य उपलम्भः सम्भवति; तथापि न अत्रत्यानामात्मतत्त्वं सुलभमिति भावः ।। ५ ।।

इन्द्रियाणाम् इति । पृथग्भूतानाम् उत्पद्यमानानाम् **इन्द्रियाणाम्** । इन्द्रियाणाम् इत्येतत्, देहादीनामपि उपलक्षणम् । **उदयास्तमयौ च यत्** । यत् इत्यव्ययं यावित्यर्थे । **यौ** - उत्पादविनाशौ यश्च परस्परवैलक्षण्यलक्षणपृथग्भावश्च तान् सर्वान् इन्द्रियादिगतान् मत्त्वा, धीरो न शोचति इत्यर्थः । परस्परवैलक्षण्योत्पादविनाशाः, ज्ञानैकाकारे आत्मनि न सन्ति इति ज्ञात्वा न शोचति इत्यर्थः ।। ६ ।।

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discriminatory knowledge between the ātman and the anātman just as discrimination between shade and sunlight but yet the truth of the ātman is not easy for those who are here.

Indriyāṇām - sense organs which are separate and are being created. This is indicative of body and others also. udayāstamayau ca yat - 'yat' is an indeclinable meaning 'yan'. The origination and destruction that are there and the state of separateness of the form of mutual distinction that is there - all these - the intelligent person knowing these as that belong to the indriyas, does not grieve. Knowing that mutual distinction, creation and destruction are not in the eternal ātman which is of the form of consciousness, he does not grieve, that is the meaning.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

indriyēbhyaḥ paraṃ manō manasaḥ sattvamuttamam ।
sattvādadhi mahānātmā mahatō'vyaktamuttamam ॥ 7 ॥

The mind is superior to the sense organs: Intelligence is superior to the mind; The great soul (individual soul) is superior to the intellect, the unmanifest (matter or body) is superior to the great soul.

अव्यक्तात् तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

avyaktāt tu paraḥ puruṣō vyāpakō'liṅga ēva ca ।
yaṃ jñātvā mucyatē janturamṛtatvaṃ ca gacchati ॥ 8 ॥

The supreme self is superior to that unmanifest. He is the all pervader and uninferrable. Knowing Him the creature gets liberated and attains immortality.

देहविविक्तप्रत्यगात्मयाथात्म्यज्ञानेऽपि भगवच्छरणागतिरेव उपायः इति पूर्वोक्तं शरणवरणमेव प्रतिपादयति - **इन्द्रियेभ्यः** इत्यादिना मन्त्रद्वयेन । **परं .... इन्द्रियेभ्यः** इत्येतत् अर्थानामपि उपलक्षणम् । 'इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः' (क.उ.३-१०)

Now God Death expounds in these two mantras, the fact of seeking refuge; alone with the Lord as already stated, as surrender unto paramātman is the only means for gaining the true knowledge of the atman as distinct from the body. **Indriyebhyaḥ** - This is indicative of the objects also as it has the same meaning as the text 'indriyebhyaḥ parāḥ arthaḥ arthebhyaśca param manaḥ' (K.U 1-3-10), the objects are greater than

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ।। ९ ।।

na sandṛśē tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścanainam ।
hṛdā manīṣā manasābhiklṛptō ya ētad viduramṛtāstē bhavanti ।। 9 ।।

His form does not stand for being perceived. No one can see Him with his eyes. He is attainable by the mind through devotion (Bhakti) steadfastness. Those who know him becomes immortal.

इत्यनेन ऐकार्थ्यात् । **सत्त्वशब्दो** बुद्धिपरः; 'मनसस्तु परा बुद्धिः' (क.उ.३-१०) इति पूर्वोक्तेः । **अलिङ्गः** - लिङ्गागम्यः । परत्वं च वशीकार्यतायां विवक्षितम् । परस्य च वशीकरणं शरणागतिरेव । शिष्टं स्पष्टम् ।। ७,८ ।।

न सन्दृशे तिष्ठति इति । **अस्य रूपम्** - स्वरूपं विग्रहो वा, व्यापकत्वादेव सन्दर्शनविषये अभिमुखतया न तिष्ठति इत्यर्थः । अथवा दृश्यं नीलरूपादिकं नास्ति इत्यर्थः । अत एव 'न चक्षुषा पश्यति कश्चनैनम्' इति । स्पष्टोऽर्थः । **हृदा मनीषा** इत्यादि । अयमंशः, सर्वत्र प्रसिद्ध्यधिकरणे व्यासार्यैः हृदा इति भक्तिरुच्यते मनीषा इति धृतिः ।

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the sense organs and the mind is greater than the objects. The word 'sattva' signifies buddhi, as it is stated earlier 'the buddhi is higher than the mind alingaḥ - uninferrable. Superiority is intended for the purpose of subduing. Making the supreme listen to us, is through surrender unto Him. The rest is clear.

Asya rūpam - His form or body, on account of its all-pervasiveness it does not stand in front of an object of sight. Or else the meaning is that there is no perceptible colour like blueness and others, on account of this alone it is said 'na cakṣuṣā paśyati kaṣcana enam' the meaning is clear. 'hṛda maniṣā manasābhiklṛptaḥ' This part of the mantra is explained by

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टेत तामाहुः परमां गतिम् ।। १० ।।

yadā pañcāvatiṣṭhantē jñānāni manasā saha ।
buddhiśca na vicēṣṭēta tāmāhuḥ paramāṃ gatim ।। 10 ।।

When the five sense organs along with the mind come to rest and the intellect does not move, that state they call the highest.

'न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्' (महा.भा.१२-२१-६४) इति पूर्वार्धमेकरूपं पठित्वा, 'भक्त्या च धृत्या च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीह' (महा.भा.१२-२१-६४) इति महाभारते उक्तम् **अभिक्लृप्तः** - ग्राह्यः इति विवृतः । धृत्या समाहितात्मा, भक्त्या पुरुषोत्तमं **पश्यति,** साक्षात्करोति प्राप्नोति इत्यर्थः; 'भक्त्या त्वनन्यया शक्यः' (भ.गी.११-५४) इत्यनेनैकार्थ्यात् इति वेदार्थसङ्ग्रहे प्रतिपादितम्; **य एनं विदुः** इति । स्पष्टोऽर्थः ।। ९ ।।

यदा पञ्च इति । ज्ञायते अनेन इति व्युत्पत्त्या, **ज्ञानानि** इन्द्रियाणि इत्यर्थः । 'सप्त गतेः' (ब्र.सू. २-४-२) इत्यधिकरणे व्यासार्यैः तथा व्याख्यातत्त्वात् । 'अध्यवसायोपेतं

Vyāsārya under the Vedāntasūtra 'sarvatra prasiddhopadeśāt' (1-2-1) as follows: 'hṛdā' bhakti is mentioned. By 'manīṣā' dhṛti or steadfastness is signified, as in the Mahābhārata, the first half of this mantra is taken as it is here as 'na sandṛse tiṣṭhati........enam' and the second half is stated as 'bhaktyā ca dhṛtyā co śamāhitātmā jnānasvarūpam paripaśyatīha' i.e., 'through devotion and steadfastness one with his mind concentrated perceives here that form of the knowledge'. 'abhiklṛptaḥ' is explained as attainable. It is explained in Vedārtha Saṅgraha as follows:- 'he whose mind is concentrated through steadfastness sees the supreme self through Bhakti sees means realises, attains as it is having the same sense as the Gītā passage 'through single-minded devotion I am capable of being seen' (B.G.XI-54) 'ya enam viduh amṛtaḥ te' the meaning is clear.

'Jnānāni' - means indriyas according to the derivation it is known through this'. This has been commented upon thus by Vyāsārya in the

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ।। ११ ।।

tāṃ yōgamiti manyantē sthirāmindriyadhāraṇām ।
apramattastadā bhavati yōgō hi prabhavāpyayau ।। 11 ।।

They consider that state of steady concentration of the sense organs as yoga: Then one should be vigilant as yoga is indeed origination (of all good) and cessation (of all undesirables)

मन एव बुद्धिशब्देन उच्यते । अत एव तत्र भाष्यम् - 'अध्यवसायाभिमानचिन्तावृत्तिभेदात् मन एव बुद्ध्यहंकारचित्तशब्दैः व्यपदिश्यते' इति । 'शरीरान्तस्सञ्चरणं विहाय मोक्षार्थगमनं परमा गतिः' इति तत्रैव स्पष्टम् ।। १० ।।

तां योगम् इति । ताम् - पूर्वमन्त्रनिर्दिष्टां बाह्याभ्यन्तरकरणधारणां परमां गतिम् 'योगः' इति मन्यन्ते । उक्तं च व्यासार्यैः 'परमागतिर्योग' इत्यर्थः इति । **अप्रमत्तस्तदा भवति ।** इन्द्रियाणां निर्व्यापारत्वे एव अवहितचित्तता भवति । चित्तावधानं किमर्थम्? इत्यत्राह

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adhikaraṇa (2-4-4) buddhiśca na viceṣteta - the mind alone with the function of decision is called by the word 'buddhi'. Therefore, in the Bhāṣya it is thus - the mind alone is called by the words 'buddhi' 'ahamkāra' and 'chitta' on account of the difference in function of determination, egoism and reflection. 'tāmāhuḥ paramām gatim' is movement towards liberation giving up movement within the body.

tām yogamiti manyante - that supreme state, which is of the form of concentration of the external and internal sense organs and which was described in the previous mantra., is considered as yoga. It is said by Vyāsārya that the meaning of the Supreme state is yoga. apramattastadā bhavati - only in the event of the non-functioning of the indriyas ensues

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।। १२ ।।

naiva vācā na manasā prāptuṃ śakyō na cakṣuṣā ।
astīti brvatō'nyatra kathaṃ tadupalabhyatē ।। 12 ।।

That is not possible of attainment either by speech or by mind or by the eye. How can it be realised except from me who teaches that it is.

योगो हि प्रभवाप्ययौ इति । योगस्य प्रतिक्षणापायशालितया अवधानम् अपेक्षितमिति भावः । यद्वा - इष्टप्रभवानिष्टाप्ययलक्षणसर्वपुरुषार्थसाधनत्वात् योगस्य, तत्र अप्रमत्ततया भवितव्यम् इति भावः ।। ११ ।।

नैव वाचा इति । स्पष्टोऽर्थः । प्राणपादे - 'सप्तगतेः विशेषितत्वाच्च' (ब्र.सू.२-४-२) इति इन्द्रियाणि सप्तैव; 'सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त'

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the state of vigilance of the mind, for what purpose should there be concentration of mind? This is answered as **yogo hi prabhavāpyayau** - yoga is indeed origination and cessation. The idea is concentration is necessary as yoga is subjected to peril every moment, or else the idea is one should be very vigilant about yoga as it is the means of all 'puruṣārthas' of the form of attainment of the desired and destruction of all undesired.

naiva vācā na manasā prāptum śakyo na cakṣuṣā the meaning is clear. In the 'prāṇapāda' of vedāntasūtras under the sūtra 'saptagateḥ viśeṣitatvācca' (II-4-8) there is a discussion as follows: 'The indriyas are only seven as only seven indriyas are mentioned as going to the other world in the scriptures as in 'sapta ime lokā yeṣu caranti prāṇa

(मुं.उ.२-१-८) इति सप्तानामेव परलोकगतिश्रवणात् । 'यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टेत' (क.उ.६-१०) इति योगदशायाम् इन्द्रियाणां परिगणितत्वाच्च सप्तैव इति प्राप्ते उच्यते - 'हस्तादयस्तु स्थितेऽतो नैवम्' (ब्र.सू.२-४-६) । शरीरे स्थिते आदानादिलक्षणकार्योपयोगित्वात्, हस्तादयोऽपि इन्द्रियाण्येव । अतो नैवम्; 'दशेमे पुरुषे प्राणाः आत्मैकादशः' आत्मशब्देन मनोऽभिधीयते 'इन्द्रियाणि दशैकं च' (भ.गी.१३-५) 'एकादशं मनश्चात्र' (वि.पु.१-२-४६) इति श्रुतिस्मृतिभ्यां इन्द्रियसंख्या निश्चिता । न्यूनसंख्यावादा उपकारविशेषाभिप्रायाः, अधिकसंख्यावादाश्च मनोवृत्तिभेदात् इति स्थितम् । अमुमेवार्थम् उपपादयति - **अस्तीति** इति । **अस्तीति ब्रुवतः** शब्दात् अन्यत्र इत्यर्थः । तस्य उपनिषदेकगम्यत्वात् इति भावः ।। १२ ।।

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guhāśayā nihitāssapta sapta' (Muṇḍ.U. 2-1-3) And as only seven indriyas are mentioned in the state of yoga as in 'yadā pancāvatiṣṭante jnānāni manasā saha buddhiśca na viceṣṭeta (Kaṭhopaniṣad 6-10) when this prima facie view is presented it is replied 'hastādayastu sthite ato naivam' (V.S. II-4-6) While living there are hands and others therefore not so' Hands and others are also indriyas as they are useful in respect of taking up things and other activities when there is the body. Therefore it is not so, because of the śruti and smṛti authorities such as 'there are ten indriyas in this Puruṣa, the ātman is the eleventh' (Brh.U.3-9-4) Where the word 'ātman' signifies the mind 'indriyas are ten and one' 'the eleventh is the mind' (Gītā 13-5) statements of lesser number of indriyas have the intention of referring to particular uses. Statements of larger number are due to differences in the functions of the mind. This is explained by the first half of this mantra. astīti - except from the verbal statement declaring that 'it is'. This is the meaning. The idea is that it is to be known solely through the upaniṣat.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ।। १३ ।।

astītyēvōpalabdhavyastattvabhāvēna cōbhayōḥ ।
astītyēvōpalabdhasya tattvabhāvaḥ prasīdati ।। 13 ।।

It is to be known through the statement 'it is' and also through the mind, when one has known through these two that 'it is', then the mind becomes calm.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।। १४ ।।

yadā sarvē pramucyantē kāmā yē'sya hṛdi śritāḥ ।
atha martyō'mṛtō bhavatyatra brahma samaśnutē ।। 14 ।।

अस्तीत्येव इति । तत्त्वं भावयति इति **तत्त्वभावः** - अन्तःकरणम् । तेन च परमात्मा अस्ति इत्येव उपलब्धव्यः । वेदान्तवाक्यैः अस्ति इति उपलब्धस्य, मनसाऽपि अस्तीत्येवं मनननिदिध्यासने कर्तव्ये इत्यर्थः । **उभयोः** - हेत्वोः उभाभ्यां शब्दमनोरूपाभ्याम्, **अस्तीत्येवोपलब्धस्य** ज्ञातवतः, 'भुक्ता ब्राह्मणाः' इतिवत् अयं निर्देशः । **तत्त्वभावः प्रसीदति** - मनः प्रसन्नं भवति, निर्दुष्टं भवति इत्यर्थः ।। १३ ।।

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tattvabhāvena - that which knows the tattva is tattvabhāva, ie., the internal organ. By this the paramātman is to be known as 'it is'. Of him who is known as 'it is' through the passages of Vedānta, contemplation and meditation are also to be done through the mind also as 'it is'. This is the meaning. ubhayaḥ - of the two means of the form of scriptural statements and the mind. 'astīti eva upalabhdavyaḥ' of one who has known that 'it is'. The usage of the past participle is similar to the statement 'bhuktāḥ brāhmaṇāḥ' - (Brāhmaṇas have eaten). 'Tattvabhāvaḥ prasīdati' mind becomes calm, becomes freed from defects.

When all the desires clinging to one's heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

यदा सर्वे प्रमुच्यन्ते इति । **कामाः** - दुर्विषयविषयकमनोरथाः हृद्गताः यदा शान्ता भवन्ति, तदा अनन्तरमेव अयम् उपासकः, **अमृतो भवति** विश्लिष्टाश्लिष्ट-पूर्वोत्तरदुरितभरो भवति इत्यर्थः । **अत्र ब्रह्म समश्नुते** - अत्रैव उपासनवेलायां ब्रह्मानुभवति इत्यर्थः । 'समाना चाऽऽसृत्युपक्रमादमृतत्त्वं च अनुपोष्य' (ब्र.सू.४-२-७) इत्यत्र भाष्यम् अनुपोष्य शरीरेन्द्रियादिसम्बन्धमदग्ध्वैव यत् अमृतत्त्वम् उत्तरपूर्वाघयोः अश्लेषविनाशरूपं प्राप्यते, तदुच्यते, 'यदा सर्वे प्रमुच्यन्ते' इत्यादिकया श्रुत्या इत्यर्थः । 'अत्र ब्रह्म समश्नुते' इति च उपासनवेलायां यो ब्रह्मानुभवः तद्विषयम् इति अभिप्रायः इति ।। १४ ।।

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kāmāḥ - desires relating to bad objects that are in the heart yadā pramucyante - when becomes calm. Only after that this aspirant amṛto bhavati becomes one whose past sins get removed and whose future sins do not taint him. atra Brahma samaṣṇute - the meaning is that he experiences Brahman here itself during the time of meditation. The commentary by Bhagavān Rāmānuja on the Vedāntasūtra 'samānā cāsṛtyupakramāt amṛtatvam cānupoṣya' (IV-2-7) is as follows: 'anuposya' means without burning the contact with body, the indriyas and others. That immortality of the form of the non-tainting and destruction of the future and past sins respectively, is said by the 'śruti' passage beginning with yadā sarve pramucyante This is the meaning. The statement atra Brahma samaṣṇute - This relates to that experience of Brahman which occurs at the time of meditation. This is the idea.

यदा सर्वे प्रभिद्यन्ते । हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ।। १५ ।।

yadā sarvē prabhidyantē । hṛdayasyēha granthayaḥ ।
atha martyō'mṛtō bhavatyētāvadanuśāsanam ।। 15 ।।

When all knots of the heart are here broken, the mortal becomes immortal. This much is the teaching.

शतञ्चैका च हृदयस्य नाड्यस्तासां मूर्द्धानमभिनिस्सृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ।। १६ ।।

śatañcaikā ca hṛdayasya nāḍya
stāsāṃ mūrddhānamabhinissṛtaikā ।
tayōrdhvamāyannamṛtatvamēti
viṣvaṅṅanyā utkramaṇē bhavanti ।। 16 ।।

उक्तमेवार्थम् आदरेणाभ्यस्य, उपदेष्टव्यांशः एतावानेव इति उपसंहरति - **यदा सर्वे प्रभिद्यन्ते** इति । **ग्रन्थयः** - ग्रन्थिवत् दुर्मोचाः रागद्वेषादयो यदैव प्रमुच्यन्ते इत्यर्थः । **एतावदनुशासनम्** - अनुशासनीयम् । उपासकस्य कर्तव्यत्वेन उपदेष्टव्यम् एतावदेव । वक्ष्यमाणमूर्धन्यनाडीनिष्क्रमणार्चिरादिगमनादिकं न साधकस्य कृत्यम्, किन्तु उपासनप्रीतभगवत्कृत्यम् इति भावः ।। १५ ।।

Repeating the teaching which was taught before God Death concludes that what is to be taught is only this much. **Granthayaḥ** - rāga, dveṣa and others that are like knots difficult to untie. yadā pramucyante Only when they are given up **etāvadanuśāsanam** - that which is to be taught ie., that which is to be preached for being practised by the aspirant is only this much. Passing out of the body through the mūrdhanyanāḍi and movement through arcirādi that will be stated further are not the functions of the sādhaka but are the functions of the Bhagavān who is pleased with the upāsana. This is the idea.

Hundred and one are the nāḍis of the heart. Of these one is stretched towards the head. One going up through that nāḍi gains immortality. Others are useful for passing out towards varied paths (of samsāra).

'विमुक्तश्च विमुच्यते' इति पूर्वमुक्तां द्वितीयां परममुक्तिमाह 'शतं चैका च' इति हृदयस्य प्रधाननाड्यः 'शतं चैका च' सन्ति । तासां मध्ये एका सुषुम्नाख्या ब्रह्मनाडी, मूर्धानम् अभिनिस्सृता तया नाड्या, **ऊर्ध्वम्** - ब्रह्मलोकं गच्छन्, देशविशेषविशिष्ट-ब्रह्मप्राप्तिपूर्वकस्वस्वरूपाविर्भावलक्षणां मुक्तिं प्राप्नोति इत्यर्थः । अन्यास्तु नाड्यः, **विष्वङ् उत्क्रमणे** - नानाविधसंसारमार्गोत्क्रमणाय उपयुज्यन्ते । विष्वङ् विततः नाड्यः अन्योत्क्रमण उपयुज्यन्ते इति व्यासार्यैः व्याख्यातम् ।

इदं च वाक्यं भगवता बादरायणेन उत्क्रान्तिपादे चिन्तितम् तथा हि ; 'मूर्धन्यया शताधिकया नाड्या विदुषो गमनम्; अन्याभिः अविदुषः' इति नियमो नोपपद्यते ।

Now God Mṛtyu speaks of final liberation which is the second one already mentioned in the mantra 'vimuktaśca vimucyate'. 'śatam caikā hṛdayasya nāḍyaḥ' - there are one hundred and one important nāḍis. Of them one Brahmanāḍi known as 'suṣumnā' goes through the cereberal region. 'tayā ūrdhvamayannamṛtatvameti' - going to the world of Brahman through that nāḍi attains liberation of the characteristic of the manifestation of one's own nature through the attainment of Brahman characterised by the particular place. 'viṣvannyā utkramaṇe bhavanti' - the other nāḍis on the other hand are of use for going out to different paths of Samsāra Vyāsārya interprets this mantra as follows: Other nāḍis are spread around in all directions. They are useful for others (then those seeking liberation) to go out of the body (II-2-7)

Bhagavān Bādarāyaṇa has examined this passage in 'utkrāntipāda'. It is thus - the restriction that the passing out of the knower of Brahman

नाडीनां भूयस्त्वात् अतिसूक्ष्मत्वाच्च दूर्विवेचतया पुरुषेण उपादातुम् अशक्यत्वात् । 'तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति' इति यादृच्छिकीमुत्क्रान्तिम् अनुवदति इति युक्तम् इत्येवं प्राप्ते पूर्वपक्षे - 'तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात् तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीतश्शताधिकया' (ब्र.सू.४-२-१६) इति सूत्रेण सिद्धान्तितम् । तस्य च अयमर्थः तदोकः - तस्य जीवस्य स्थानम् हृदयम्, अग्रज्वलनं अग्रे ज्वलनं प्रकाशनं यस्य तदिदम् अग्रज्वलनम् । तेन अग्रज्वलनेन प्रकाशितद्वारो भवति । 'तस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वा अन्येभ्यो वा शरीरदेशेभ्यः' (बृ.उ.६-४-२) इति श्रुतेः । एतावत् विद्वदविद्वत्साधारण्यम् । विद्वांस्तु शताधिकया मूर्धन्ययैव नाड्या उत्क्रामति । न च अस्या नाड्या विदुषो दुर्विवेचत्वम् । विद्वान्

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is through the 'mūrdhanya nāḍī' other than the hundred where the passing out of others is through other nāḍis is not reasonable. Since the nāḍis are too many may be subtle and difficult to be differentiated it is impossible for one to select. So it is proper to accept that the passage 'tayordhvamāyannamṛtattvameti viṣvannyā utkramaṇe bhavanti' refers to the passing out by chance'. If this prima facie view is advanced the reply is given and the decision arrived at in the sūtra 'tadokograjvalanam tatprkāśitadvāro vidyāsāmarthyāt tacchesagatyanusmrtiyogācca hārdānugṛhītaśśatādhikayā' (4-2-16) the meaning of this is the heart, 'agra jvalanam' - in whose front there is illumination, by that illumination his path becomes illumined as described in the passage. 'tasya hṛdayasyāgram pradyotate tena pradyotenaiṣa ātmā niṣkrāmati cakṣuṣo vā mūrdhno vā anyebhyo vā śarīradeśebhyah' (Brh. Up 6-4-2) This much is common to both the knower and the non-knower. But the knower (of Brahman) on the other hand passes out through the mūrdhanya nāḍī which is different from the other hundred nāḍis. For a knower this nāḍi is not difficult to distinguish. The knower is blessed by the pleased supreme self residing in

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः
तँ स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ।। १७ ।।

aṅgaṣṭhamātraḥ puruṣō'ntarātmā sadā janānāṃ hṛdayē sanniviṣṭaḥ
tam̐ svāccharīrāt pravṛhēnmuñjādivēṣīkāṃ dhairyēṇa ।
taṃ vidyācchukramamṛtaṃ taṃ vidyācchukramamṛtamiti ।। 17 ।।

The **puruṣa** of the size of the thumb, the inner self is ever established in the hearts of men. One should pull out with courage, Him from one's body. Even as one pulls out the stalk from the Munja grass, one should know him as the effulgent immortal. Him one should know as the effulgent immortal.

हि परमपुरुषाराधनभूतात्यर्थप्रियविद्यासामर्थ्यात् विद्याशेषभूततया आत्मनोऽत्यर्थप्रियगत्यनुस्मरणयोगाच्च प्रसन्नेन हार्देन परमपुरुषेण अनुगृहीतो भवति । ततः तां नाडीं विजानाति इति तया विदुषो गतिरुपपद्यते - इति । प्रकृतमनुसरामः ।। १६ ।।

अङ्गुष्ठमात्रः इति । स्पष्टोऽर्थः । **तं स्वाच्छरीरात्** इति । यथा देवदत्तः स्वाच्छरीराद्विलक्षणः इत्युक्ते स्वशब्दः समभिव्याहृतदेवदत्तसम्बन्धिपरामर्शः; एवं

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the heart on account of the efficacy of upāsana which is very dear to him and which is of the form of worship of the supreme self and on account of the continuous remembrance of the passage very dear to him as an accessory to upāsana. Therefore he knows that nāḍi and the passage of the knower through that is reasonable.

aṅguṣṭhamātraḥ - the meaning is clear. tam svāccharīrāt pravṛhet - the word 'sva' here refers to that which belongs to the inner self mentioned previously just as in the statement 'Devadatta' is distinct from his own body', the word 'sva' refers to a thing belonging to Devadatta

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्म प्राप्तो विरजोऽभूत् विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ।। १८ ।।

mṛtyuprōktāṃ naciketō'tha labdhvā
vidyāmētāṃ yōgavidhiṃ ca kṛtsnam ।
brahma prāptō virajō'bhūt vimṛtyu-
ranyō'pyēvaṃ yō vidadhyātmamēva ।। 18 ।।

पूर्वनिर्दिष्टान्तरात्मसम्बन्धिपरामर्शी **स्वशब्दः** । ततश्च अयमर्थः । **तं जनानाम्** अन्तरात्मानम्, तच्छरीरभूतात् जनशब्दिताश्चेतनात्, **प्रवृहेत्** - विविच्य जानीयात् । 'जुष्टं यदा पश्यत्यन्यमीशम्' (मुं.उ.३-१) इति श्रुत्युक्तरीत्या, धारकत्वनियन्तृत्वशेषित्वादिना विलक्षणं जानीयात् इत्यर्थः । **मुञ्जात्** - तृणविशेषात्, **इषीकाम्** - तन्मध्यवर्तिस्थूलतृण-विशेषमिव, **धैर्येण** - ज्ञानकौशलेन इति पूर्वेण अन्वयः । **तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति,** उक्तोऽर्थः । द्विर्वचनम् उपदेशसमाप्त्यर्थम् ।। १७ ।।

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indicated by the co-mentioned word Devadatta. Then the meaning is as follows : Tam Him the inner self of all people **pravṛhet** - should know as different and distinct from the individual soul called as men who form his body. The meaning is one should know Him as distinct on account of His being the ground, controller and master (śeṣin) as described in the scriptural passage 'juṣṭam yadā paśyatyanyamīśam (Sve.Up.IV 7) when one sees the Lord as different from oneself and pleased' - **munjāt** - from the particular type of grass. **iṣīkām** - just like the stalk which is in the midst. Dhairyeṇa - with skill in knowledge. This relates to the word **pravṛhet** - Tam vidyāt śukram amṛtam - this has already been explained. Repetition points out conclusion of the teaching.

Having gained this knowledge as well as the process of yoga in its totality as taught by Death, Naciketas gained Brahman and became free from desires and death. Any one else, who becomes a knower thus, of this secret truth, will also become such an one.

आख्यायिकार्थम् उपसंहरति **मृत्युप्रोक्ताम्** इति । नचिकेताः **मृत्युप्रोक्ताम्** आत्मविद्याम्, 'यदा पञ्च' इत्यादिना उक्तं योगविधिं च, **लब्ध्वा** - प्राप्य, 'परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' (छां.उ.८-३-४) इति श्रुत्युक्तरीत्या ब्रह्म प्राप्य, आविर्भूतगुणाष्टकोऽभूत् इत्यर्थः । **अन्योऽप्येवं यो वित् अध्यात्ममेव** अध्यात्मविद्यां यः अन्योऽपि वेत्ति, सोऽपि, **एवमेव** - नचिकेता इव भवति इत्यर्थः ।। १८ ।।

Now the meaning of the story is concluded. Mṛtyuproktām Naciketas having gained knowledge of the ātman taught by Yama and having gained also the method of yoga taught in the texts 'yadā panca' etc., Brahma prāptaḥ virajo abhūt vimṛtyuḥ the meaning is - having attained Brahman according to the manner described in the passage 'param jyotirupasampadya svena rūpeṇa abhiniṣpadyate' 'attaining the supreme light he becomes manifest in his own nature' (Chā Up 8-3-4), he became one in whom the eight qualities became manifested. anyopyevam...' Any other who knows the knowledge of the ātman, he also surely becomes like Naciketas. This is the meaning.

(उत्तरशान्तिः)

ओम् । स ह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।।

।। ओं शान्तिः शान्तिः शान्तिः ।।

।। इति कठोपनिषदि षष्ठी वल्ली ।।

।। समाप्ता चेयं कठोपनिषत् ।।

(uttaraśāntimantraḥ)

ōṃ saha nāvavatu । saha nau bhunaktu । saha vīryaṃ karavāvahai । tējasvi nāvadhītamastu । mā vidviṣāvahai ।।

।। ōṃ śāntiḥ śāntiḥ śāntiḥ ।।

।। iti Kaṭhōpaniṣadi Ṣaṣṭhī vallī ।।

।। samāptā ca iyam Kathopaniṣat ।।

शिष्याचार्ययोः शास्त्रीयनियमातिलङ्घनकृतदोषप्रशमनार्था शान्तिः उच्यते । **सह नाववतु** । **सः** - विद्याप्रकाशितः परमात्मा । **ह** शब्दः प्रसिद्धौ । **नौ** - शिष्याचार्यौ, **अवतु** - स्वस्वरूप्रकाशनेन रक्षतु । **सह नौ भुनक्तु** - विद्याप्रचयद्वारा आवां सहैव परिपालयतु ।

यद्वा - विश्लेषमन्तरेण आवां सहितावेव यथा स्यात्, तथा परिपालयतु इत्यर्थः । **सह वीर्यं करवावहै** - सनियमकविद्याप्रदानेन विद्यायाः सामर्थ्यं निष्पादयावहै ।

Now the śānti is recited for getting rid of the faults on the part of the teacher and the taught caused by transgression of rules of the śāstra. 'sat' that Paramātman illumined by knowledge 'ha' this indicates its well knownness. nau - the student and the teacher. avatu - may he protect by showing His nature. saha nau bhunaktu may he protect both of us together through increase in knowledge or may He protect us in such a way that we may be always together without seperation saha vīryam karavāvahai May we bring about the power of knowledge by imparting

नियमाभावे विद्या निर्वीर्या भवतीति भावः । **तेजस्वि नावधीतमस्तु । नौ** - आवयोः **यदधीतम्,** तत् **तेजस्वि अस्तु** - वीर्यवत्तरम् भवतु इत्यर्थः । **मा विद्विषावहै** -

'यश्चाधर्मेण विब्रूते यश्चाधर्मेण पृच्छति ।

तयोरन्यतरः प्रैति विद्वेषं वाऽधिगच्छति' ।। (महा.भा.शां. ३३५-५)

इति स्मृत्युक्तरीत्या अधर्माध्ययनाध्यापननिमित्तो द्वेषः आवयोः माभूत् इत्यर्थः । **ओं शान्तिः** । त्रिर्वचनं सर्वदोषशान्त्यर्थम् ।

इयञ्च उपनिषत् भगवत्परैव इति भगवता बादरायणेन समन्वयाध्याये त्रिभिः अधिकरणैः निर्णीता । तत्र -

'यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः' ।।

इति वाक्ये ब्रह्म-क्षत्रयोरोदनत्वनिरूपणेन भोज्यत्वस्य, वा भोग्यत्वस्य वा प्रतीतेः, तत्प्रतिसम्बन्धी, यस्य इति षष्ठ्यन्तयच्छब्दनिर्दिष्टो भोक्ता जीव एव स्यात्; परमात्मनो भोक्तृत्वासंभवात् इति पूर्वपक्षं कृत्वा 'अत्ता चराचरग्रहणात्' (ब्र.सू.१-२-९), प्रकरणाच्च (ब्र.सू.१-२-१०), 'गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात्' (ब्र.सू.१-२-११), 'विशेषणाच्च' (ब्र.सू.१-२-१२) इति चतुर्भिः सूत्रैः सिद्धान्तः कृतः । तेषां च अयमर्थः - 'उभे भवत ओदनः' इति ओदनप्रतिसम्बन्धितया प्रतीयमानः अत्ता परमात्मैव; ब्रह्मक्षत्रशब्द-गृहीतनिखिलचराचरसंहर्तृत्वस्य अत्र मन्त्रे प्रतिपादनात् । अत्र ब्रह्मक्षत्रशब्दयोः

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knowledge according to rules. The idea is that knowledge becomes powerless in the absence of the following of the rules. Tejsvi nāvadhītam astu - May that which we have studied become vey effective. mā vidviṣavāhai - May there not be hatred between us caused by the fact of learning and teaching in non-senctioned ways as described in the smṛthi - 'he who teaches in way contrary to Dharma and he who questions in a way contrary to Dharma, one of them dies or develops hatred. Om śāntiḥ śāntiḥ śāntiḥ - the word is repeated thrice for doing away with all defects.

निखिलचराचरलक्षकत्वप्रकारः, ओदनशब्दस्य विनाश्यत्वलक्षकत्वप्रकारश्च एतन्मन्त्रव्याख्यानावसरे दर्शितः, तत्रैव अनुसन्धेयः । 'महान्तं विभुमात्मानम्' (क.उ. २-२२) इति प्रस्तुतत्वेन तस्य ब्रह्मप्रकरणमध्यगतत्वाच्च ।

ननु 'ऋतं पिबन्तौ' (क.उ.३-१) इति उत्तरमन्त्रे कर्मफलभोगान्वयिनोरेव प्रतिपादनात्, परमात्मनश्च जीववत् कर्तृत्वेन वा अन्तःकरणवत् करणत्वेन वा अन्वयासम्भवात् परमात्मप्रकरणमध्यगतत्वं नास्ति इत्याशंक्या उक्तम् - 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्' (ब्र.सू.१-२-११) इति । गुहां प्रविष्टौ, जीवपरमात्मानावेव । तयोरेव अस्मिन् प्रकरणे गुहाप्रवेशदर्शनात् । 'तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितम्' (क.उ.२-१२) इति परमात्मनो गुहाप्रवेशः श्रूयते । 'या प्राणेन सम्भवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती' (क.उ.४-७) इति जीवस्यापि गुहाप्रवेशो दृश्यते । अतः द्वयोरपि गुहाप्रवेशदर्शनात्, तयोरेव पिबतोः छत्रिन्यायेन 'ऋतं पिबन्तौ' (क.उ. ३-१) इति निर्देशस्य सम्भवात्, ऋतं पिबन्तौ इति मन्त्रेण, न परमात्मप्रकरणविच्छेदः शक्यशंकः । 'विशेषणाच्च' (ब्र.सू.१-२-१२) अस्मिन् प्रकरणे 'ब्रह्मजज्ञं देवमीड्यं विदित्वा' (क.उ. १-१७) इति जीवपरयोः उपास्यत्वउपासकत्वादिना विशेषितत्वात्, तयोरेव उपासनसौकर्याय एकाधिकरणस्थत्व-प्रतिपादनार्थत्वात् 'ऋतं पिबन्तौ' इति मन्त्रस्य जीवपरप्रतिपादकत्वमेव । अतः, 'यस्य ब्रह्म च क्षत्रं च' (क.उ. २-२५) इति मन्त्रः परमात्मपर एव इति निर्णीतम् ।

तथा - 'अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते' ।।

इति मन्त्रे अङ्गुष्ठमात्रतया निर्दिश्यमानो जीव एव; अङ्गुष्ठमात्रत्वस्य जीवधर्मतया, प्राणाधिपः सञ्चरति स्वकर्मभिः । 'अङ्गुष्ठमात्रो रवितुल्यरूपः' (श्वे.उ.५-८), 'अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्' (महा.भा.व.२८१-१६) इति श्रुतिस्मृतिप्रसिद्धत्वात् इति पूर्वपक्षं कृत्वा - 'शब्दादेव प्रमितः' (ब्र.सू.१-३-२३), 'हृद्यपेक्षया तु मनुष्याधिकारत्वात्' (ब्र.सू.१-३-२४), 'कम्पनात्' (ब्र.सू.१-३-४०), 'ज्योतिर्दर्शनात्' (ब्र.सू.१-३-४१) इति चतुर्भिः सूत्रैः सिद्धान्तः कृतः । तेषाञ्च अयमर्थः - अङ्गुष्ठप्रमितः परमात्मा; शब्दादेव ईशानो भूतभव्यस्य इति ईश्वरत्ववाचकेशानशब्दादेव ।

ननु कथं तर्हि परमात्मनः अङ्गुष्ठमात्रत्वम् इत्यत्राह 'हृद्यपेक्षया तु मनुष्याधिकारत्वात्' (ब्र.सू. १-३-२४) हृदि - हृदये परमात्मनो वर्तमानत्वात्, तदपेक्षया अङ्गुष्ठमात्रत्वम् उपपद्यते । न च खरतुरगादीनाम् अङ्गुष्ठशून्यानां हृदयस्य अङ्गुष्ठप्रमितत्त्वाभावात् तदन्तर्वर्तिनः परमात्मनः कथम् अङ्गुष्ठमात्रत्वम् इति वाच्यम्; उपासनाविधायिशास्त्रस्य मनुष्याधिकारिकत्वात् तेषां च अङ्गुष्ठसम्भवात् तद्धृदयवर्तिनः परमात्मनः अङ्गुष्ठसमपरिमाण-

हृदयावच्छेदनिबन्धनाङ्गुष्ठप्रमितत्वे न अनुपपत्तिः 'कम्पनात्' (ब्र.सू.१-३-४०) । 'यदिदं किञ्च जगत्सर्वं प्राण एजति निस्सृतम् । महद्भयं वज्रमुद्यतम्' (क.उ.६-२) इति समस्तप्राणिकम्पनहेतुभयहेतुत्वस्य अस्मिन् अङ्गुष्ठप्रमिते आम्नानात् तस्य च परमात्मधर्मत्वस्य 'भीषाऽस्माद्वातः पवते' (तै.आ.८-१) इत्यादि श्रुतिप्रतिपन्नत्वात् अङ्गुष्ठप्रमितः परमात्मा । 'ज्योतिर्दर्शनात्' (ब्र.सू.१-३-४१), 'न तत्र सूर्यो भाति न चन्द्रतारकम्' (क.उ.५-१५) इति अङ्गुष्ठप्रमिते सकलतेजश्छादकज्योतिस्सम्बन्धप्रतिपादनात् तादृशज्योतिस्सम्बन्धस्य आथर्वणे ब्रह्मसम्बन्धितया प्रतिपादितत्वाच्च अङ्गुष्ठप्रमितः परमात्मा इत्यर्थः ।।

तथा - 'इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः ।।
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः' ।।

इति वाक्ये, सांख्यप्रक्रियाप्रत्यभिज्ञानात्, पञ्चविंशातिरिक्तपुरुषनिषेधाच्च, सांख्याभिमतम् अब्रह्मात्मकं प्रधानमेव अव्यक्तशब्देन अभिधीयते इति, 'आनुमानिकमप्येकेषामिति चेत्' इति सूत्रखण्डेन पूर्वपक्षं कृत्वा, 'शरीररूपकविन्यस्तगृहीतेः दर्शयति च' (ब्र.सू. १-४-१), 'सूक्ष्मं तु तदर्हत्वात्' (ब्र.सू.१-४-२), 'तदधीनत्वादर्थवत्' (ब्र.सू.१-४-३), 'ज्ञेयत्वावचनाच्च' (ब्र.सू.१-४-४), 'वदतीति चेन्न प्राज्ञो हि प्रकरणात्' (ब्र.सू.१-४-५), 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च' (ब्र.सू.१-४-६), 'महद्वच्च' (ब्र.सू.१-४-७) इति सप्तभिः सूत्रैः सिद्धान्तः कृतः । तेषां च अयमर्थः आनुमानिकम्, न अव्यक्तशब्दाभिलप्यम् । उपासनोपयोगिवशीकरणाय, 'आत्मानं रथिनं विद्धि शरीरं रथमेव च' (क.उ. ३-३) इति वाक्ये रथिरथादिभावेन रूपितेषु आत्म-शरीर-बुद्धि-मन-इन्द्रियविषयेषु रथरूपकात्मना, 'शरीरं रथमेव च' इति विन्यस्तस्य शरीरस्यैव अव्यक्तशब्देन ग्रहणसम्भवात्, अस्मिंश्च प्रकरणे, इन्द्रियादिवशीकरणप्रकारस्यैव, 'यच्छेद्वाङ्मनसी प्राज्ञः' (क.उ. ३-१३) इत्यादिदर्शनात् तदनुसारेण अव्यक्तशब्देन शरीरमेव गृह्यते ।

ननु - कथम् अव्यक्तशब्देन व्यक्तस्य शरीरस्याभिधानम्? तत्राह 'सूक्ष्मं तु तदर्हत्वात्' (ब्र.सू. १-४-२) भूतसूक्ष्मम् अव्याकृतं हि अवस्थाविशेषमापन्नं शरीरं भवति । ततश्च कारणवाचिना अव्यक्तशब्देन स्थूलं शरीरमेव उपचारात् उच्यते इत्यर्थः ।

ननु अव्यक्तशब्दस्य मुख्य एवार्थोऽस्तु, कुतः स्थूलशरीरे लक्षणा अभ्युपगन्तव्या? इत्यत्राह - तदर्हत्वादिति । स्थूलशरीरस्यैव कार्यार्हत्वात्, तस्यैव वशीकार्यत्वाय प्रतिपादनस्य अपेक्षितत्वात्, अव्यक्तशब्देन कारणवाचिना स्थूलशरीरलक्षणा उचिता इति भावः ।

ननु यदि भूतसूक्ष्मम् अव्याकृतम् अभ्युपगम्यते, कापिलतन्त्रसिद्धोपादाने कः प्रद्वेषः ? इत्यत्राह 'तदधीनत्वादर्थवत्' । अस्मन्मते अव्यक्तस्य परमात्माधीनतया, तदधिष्ठितत्वेन प्रयोजनवत्त्वम् अस्ति; सांख्यमते तदनभ्युपगमात् तस्य निष्प्रयोजनत्वम् इति भावः । 'ज्ञेयत्वावचनाच्च' (ब्र.सू.१-४-४) इति तन्त्रसिद्धमेव अविवक्षिष्यत्, तदा अस्य ज्ञेयत्वमविवक्षिष्यत् । व्यक्ताव्यक्तज्ञविज्ञानान्मोक्षं वदद्भिः तान्त्रिकैः तेषां सर्वेषां ज्ञेयत्वाभ्युपगमात् । न च अस्य ज्ञेयत्वम् उच्यते । अतो न तन्त्रसिद्धस्य इह ग्रहणम् । 'वदति इति चेन्न प्राज्ञो हि प्रकरणात्' (ब्र.सू.१-४-५) । 'अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते' (क.उ.३-१५) इत्युक्तस्य ज्ञेयत्वम् अनन्तरमेव श्रुतिर्वदति इति चेन्न; 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क.उ.३-९) इति प्राज्ञस्य परमात्मनः प्रकरणात्, स एव अशब्दमस्पर्शम् इति मन्त्रे ज्ञेयत्वेन निर्दिश्यते, न तन्त्रसिद्धम् अव्यक्तम् । 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च' (ब्र.सू.१-४-६) । अस्मिन् प्रकरणे हि उपायोपेयोपेतॄणां त्रयाणामेव ज्ञेयत्वोपन्यासः, 'अन्यत्र धर्मादन्यत्राधर्मात्' (क.उ.२-१४) इति प्रश्नश्च दृश्यते, न अव्यक्तादेः । 'महद्वच्च' (ब्र.सू.१-४-७) । यथा 'बुद्धेरात्मा महान् परः' (क.उ.३-१०) इत्यत्र आत्मशब्दसामानाधिकरण्यात् न तन्त्रसिद्धं महत्तत्त्वं गृह्यते, एवम् अव्यक्तमपि आत्मनः परत्वेन अभिधानात् न कापिलतन्त्रसिद्धं गृह्यते इति स्थितम् ।

अतः इयमुपनिषत् सर्वाऽपि परमात्मपरा इति त्रिभिः अधिकरणैः निर्णीतम् ।।

'क्षेमाय यः करुणया क्षितिनिर्जराणां
भूमावजृम्भयत भाष्यसुधामुदारः ।
वामागमाध्वगवदावदतूलवातो
रामानुजः स मुनिराद्रियतां मदुक्तिम्' ।।

।। इति षष्ठीवल्लीप्रकाशिका ।।

।। इति श्रीरङ्गरामानुजमुनिविरचितकठोपनिषत्प्रकाशिका समाप्ता ।।

That this Upaniṣat has reference to Supreme Brahman alone is decided by Bhagavān Bādarāyaṇa in three adhikarṇas namely (1) Attrādhikaraṇa (1-2-25) (2) 'pramitādhikaraṇa' (1-3-6) and (3) Ānumānikādhikaraṇa (1-3-10)

Thus ends the translation of Sitxth Vallī

Thus ends the translation of Kaṭhopaniṣad



अनुबन्धाः

१. मन्त्राणामकारादि सूचनी

२. प्रमाणानामकारादि सूचनी

३. सङ्केताक्षर सूचनी

४. तैत्तिरीयब्राह्मणे काठकोपनिषत्

५. कठोपनिषदर्थसङ्ग्रहकारिकाः

१. मन्त्राणाम् अकारादिसूचनी

२. प्रमाणानाम् अकारादि सूचनी



३. सङ्केताक्षरसूचनी

अ.को. -	अमरकोशः
अथर्व.उ. -	अथर्वशिखोपनिषत्
अग्नि.र.-	अग्निरहस्यम्
आप.ध.सू. -	आपस्तम्बधर्मसूत्रम्
ऋ.सं. -	ऋग्वेद संहिता
ऐ.उ. -	ऐतरेयोपनिषत्
क.उ. -	कठोपनिषत्
के.उ. -	केनोपनिषत्
कौ.उ. -	कौषीतक्युपनिषत्
ग.सू. -	गणसूत्रम्
छां.उ -	छान्दोग्योपनिषत्
जै.उप.ब्रा. -	जैमिनीय उपनिषद्ब्राह्मणम्
त.सा. -	तत्त्वसारः
तै.आन. -	तैत्तिरीयोपनिषत् आनन्दवल्ली
तै.आर. -	तैत्तिरीयारण्यकम्
तै.ना. -	तैत्तिरीयनारायणोपनिषत्
तै.ब्रा. -	तैत्तिरीय ब्राह्मणम्
तै.भृ. -	तैत्तिरीयोपनिषत् भृगुवल्ली
तै.सं. -	तैत्तिरीयसंहिता
द.स्मृ. -	दक्षस्मृतिः
धा.पा. -	धातुपाठः
पं.तं. -	पञ्चतन्त्रः
पा.सू. -	पाणिनीयसूत्रम्
पिं.छं.सू. -	पिङ्गलछन्दसूत्रम्
पु.सू. -	पुरुषसूक्तम्
पू.मी.सू. -	पूर्वमीमांसासूत्रम्
प्र.उ. -	प्रश्नोपनिषत्
बृ.उ.मा.पा. -	बृहदारण्यकोपनिषत् माध्यन्दिन पाठः

ब्र.सू. -	ब्रह्मसूत्रम्
भ.गी. -	भगवद्गीता
भाग. -	भागवतम्
म.स्मृ. -	मनुस्मृतिः
महा.ना. -	महानारायणोपनिषत्
महा.भा.आदि.-	महाभारत आदिपर्व
महा.भा.मो. -	महाभारत मोक्षपर्व
महा.भा.वन. -	महाभारत वनपर्व
महा.भा.शां. -	महाभारत शान्तिपर्व
महो. -	महोपनिषत्
मुं.उ. -	मुण्डकोनिषत्
याज्ञ.स्मृ. -	याज्ञवल्क्यस्मृतिः
यो.सू. -	योगसूत्रम्
वरा.उ. -	वराहोपनिषत्
वा. -	वार्तिकम्
वि.पु. -	विष्णुपुराणम्
वि.स. -	विष्णुसहस्रनाम
व्या.स्मृ. -	व्यासस्मृतिः
शत.ब्रा. -	शतपथब्राह्मणम्
श्वे.उ. -	श्वेताश्वतरोपनिषत्
सुबा.उ. -	सुबालोपनिषत्



४. तैत्तरीयब्राह्मणे काठकोपनिषत् (३-११-८)

उशन् ह वा वाजश्रवसः सर्ववदेसं ददौ । तस्य ह नचिकेता नाम पुत्र आस । तँ ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश । स होवाच तत कस्मै मां दास्यसीति । द्वितीयं तृतीयमिति ।

तं ह परीत उवाच । मृत्यवे त्वा ददामि इति ।।

तँ ह स्मोत्थितं वागभिवदति । गौतम कुमारमिति । स होवाच परे हि मृत्योः गृहान् । मृत्यवे वै त्वाऽदाम् इति ।।

तं वै प्रवसन्तं गन्तासीति होवाच । तस्य स्म तिस्रो रात्रीरनाश्वान् गृहे वसतात् । स यदि त्वां पृच्छेत् - कुमार कति रात्रीरवात्सीः ? इति । तिस्र इति। प्रतिब्रूतात् । किं प्रथमां रात्रिमाश्ना इति । प्रजां त इति । किं द्वितीयामिति । पशूँस्त इति । किं तृतीयामिति । साधुकृत्यां त इति ।।

तं वै प्रवसन्तं जगाम । तस्य ह तिस्रो रात्रीरनाश्वान् गृह उवास । तमागतस्य पप्रच्छ कुमार! कति रात्रीरवात्सीरिति । तिस्र इति प्रत्युवाच । किं प्रथमां रात्रीमाश्ना इति । प्रजां त इति ।

किं द्वितीयामितति । पशूँस्त इति । किं तृतीयामिति । साधुकृत्यां त इति ।।

नमस्ते अस्तु भगव इति होवाच । वरं वृणीष्वेति ।।

पितरमेव जीवन्नयानीति ।।

द्वितीयं वृणीष्वेति । इष्टापूर्तयोर्मेऽक्षितिं ब्रूहीति होवाच । तस्मै हैतमग्निं नाचिकेतमुवाच । ततो वै तस्येष्टापूर्ते नाक्षीयेते ।

नास्येष्टपूर्ते क्षीयेते । योऽग्निं नाचिकेतं चिनुते । य उ चैनमेवं वेद ।।

तृतीयं वृणीष्वेति । पुनर्मृत्योर्मोऽपचितिं ब्रूहीति होवाच । तस्मै हैतमग्निं नाचिकेतमुवाच । ततो वा सोऽपपुनर्मृत्युमजयत् । अपपुनर्मृत्युं जयति योऽग्निं नाचिकेतं चिनुते य उ चैनमेवं वेद ।

५. कठोपनिषदर्थसङ्ग्रहकारिकाः

नचिकेता यमात्प्राप्य सौमनस्यं पितुर्वरम् ।
स्वर्ग्याग्निज्ञानमप्येवं वव्रे मुक्तात्मवेदनम् ।। १ ।।

स तं प्रशस्य प्रोवाच शब्दैकज्ञेयमात्मगम् ।
तारार्थं दान्तभक्तैकलभ्यं सूक्ष्मतमं विभुम् ।। २ ।।

इन्द्रियार्थमनोबुद्धिजीवदेहान् हयादिवत् ।
स्थितान् देवं च वशयन् पदं विष्णोर्भजेदिति ।। ३ ।।

अङ्गुष्ठमात्रमाब्रह्मचिदचित्सर्वशक्तिदम् ।
तमिहामुत्र चाप्येकं ध्यात्वा तादृग्भवेदिति ।। ४ ।।

पुरमेकादशद्वारमनुवृत्तोऽखिलान्तरम् ।
स्रष्टारं स्वाप्नलोकस्याप्यग्र्यं ज्योतिर्भजेदिति ।। ५ ।।

अद्भुताश्वत्थकर्तारमभयाय चरन् पथि ।
इहैवाक्षजयी पश्यन् मुच्येतोत्क्रम्य साध्विति ।। ६ ।।

इत्थं कृष्णयजुर्वेदकठोपनिषदि स्थिताः ।
षड्वल्लयो व्यक्तमेवाहुः श्रीविष्णुं पुरुषं परम् ।। ७ ।।

वल्लीत्रयात्मकाध्यायद्वयरूपा विभज्यते ।
सेयम् अन्यञ्च नामाऽहुः कठवल्लीखिलं बुधाः ।। ८ ।।

(श्री उत्तमूरु ति.वीरराघवाचार्यैरनुगृहीतमिदम्)

Rāmānuja on Kaṭhopaniṣad

It is difficult to pick out passages from the Kaṭha Upaniṣad as the ones that have receieved interpretation from Rāmānuja. As a matter of fact, almost the entire Upaniṣad is expounded by him in the course of his commentary on the following sections of the Brahma Sūtras ; I.2.9 ; I.3.23 ; I.3.40 ; and I.4.1. The fundamental argument of the text is traversed in the commentary without omitting any important pronouncement. It is the considered opinion of T.S. Rawson who has written an exhaustive treatise on the Upaniṣad that Rāmānuja's interpretation is the best guide to its philosophy. Be that as it may, it is adequate for our purpose to note that it receives substantial elucidation.

Some major points in that elucidation may be noticed somewhat. The third boon asked by Naciketas is not enlightenment, according to Rāmānuja, as to whether or not there is survival of man's personality after death. Rāmānuja reviews the story of Naciketas up to this point and shows the absurdty of taking Naciketas as being uncertain on the question. It is really a prayer for knowledge about the destiny of the finite soul in the state of final liberation. The word. prete (I.20), may mean one who is dead and therefore refer to a partial and transitory separation from the body ; but it can also mean one winning complete and final emancipation from embodiment, as it does in the discourse of Yājnavalkya to Maitreyī (Brih.II.4). Really, the perplexity here concerns not immortality but life eternal. Hence, Yama's answer constitutes a complete philosophy, comprising the knowledge of man and God and of man's attainment of God.

The final ideal of life and state of attainment is conveyed by the ancient Vedic expression, Tadviṣṇoḥ paramam padam (III.9), as the highest seat of Viṣṇu identifying thereby the Ultimate Spirit, the Puruṣa

of the Upaniṣad, with the Viṣṇu of the Ṛgveda. This Puruṣa is said to be sā kāṣṭhā sā parā gatiḥ (III.1) signifying that the supreme Deity is man's highest goal and sole refuge.

Priorities in the matter of regulation, among the factors of life, for the purpose of moving towards God, are laid down in the Upaniṣad according to this interpretation, and the final feat in this process is appropriation of God Himself as a means by way of surreender to Him: Tasya ca Vaśīkaraṇam taccharaṇāgatireva (S.B.I.4.1).

The transcendent reality of God is not to be explained away by a misconstruction of Divine immanence:

Nityo nityānām Cetanaścetanāṇām
Eko bahūnam yo vidadhāti kāmān,
Tamātmastham ye'nupaśyanti dhīrāḥ,
Teṣam śāntiḥ śāśvatī netareṣām (V.13)

The position outlined herein is ultimate. And only the grace in response to this devotion can bring about man's emancipation, the vision of the Supreme.

Nāyamātmā pravacanena labhyaḥ
Na medhayā na bahunā śrutena,
Yamevaiṣa vṛṇute tena labhyaḥ
Tasyaiṣa ātmā vivṛṇute tanūm svām (II.23)

This sentiment or conviction is so deeply embedded in Upaniṣadic thought that another fundamental Upaniṣad, the Muṇḍaka, also contain it in the same words (III. 2.3).

(Courtesy - Sri Ramanuja on the Upanisad by Prof. S.S. Raghavachar, M.A.,)



Academy of Sanskrit Research - An Overview

Academy of Sanskrit Research, (ASR) Melkote, started at the instance of Government of Karnataka is functioning as an autonomous body. The Ministry of Science & Technology, Government of India, New Delhi, has accorded the Academy the Status of a Scientific & Industrial Research Organization (SIRO).

The ASR was set up in Melkote with the specific aim of promoting serious research and scholarship in Indian Systems of Philosophy especially Vedantic Systems, unearthing the valuable knowledge systems available in source books of Sanskrit and making them relevant to the modern world. The Academy also intends to use these knowledge systems for promoting indigenous scientific research using all the modern tools. The Academy is trying to promote the value based knowledge systems to meet the social and cultural challenges that are likely to dominate the societies in the future.

Research Programmes of the Academy

The principal areas of Research that are currently being pursued are:

Oriental Research with special focus on Vedanta Philosophy and its comparative study with other systems of thought and publication of the research results.

Sanskrit & Allied Scientific Research
Knowledge Mining & Engineering in the ancient texts with a focus to develop indigenous science and techn ology.

IT related Sanskrit Research: Development of software tools for Natural language Processing (NLP) in Indian Languages, using insights and logic available in ancient texts. Also to develop tools for speech synthesis and speech recognition, using Paninian parameters.



Perspective Plan:

*Sanskrit is an unlimited source of knowledge and Ancient Indian Heritage. There is an urgent need for knowledge mining in Sastras for knowledge empowerment of India using our ancient knowledge base, which is different in many ways from the present Western Knowledge Base. Keeping this in mind, The Academy proposes the **Perspective Plan** as summarized below:*

- ***To undertake several unique projects like :***
  A non conventional approach to Aeronautics
  A non conventional approach to Cryptography.
  A study of Ancient-Indian Materials, Agriculture, Biology etc..
- ***To participate in:***
  National Manuscripts Mission of Ministry of Culture, Govt. of India
  Traditional Knowledge Digital Library Project of CSIR
- ***To conduct sponsored International and National Seminars and Workshops with themes like***
  - *Philosophy and religion*
  - *Indian Scientific Heritage*
  - *Ancient food Technology*
  - *Materials Sciences in Ancient India*

  Also to organise an International Conference that could mark an extended silver jubilee Celebrations to culminate in the Valedictory Function of the year long Celebrations.
- ***To institute Fellowships and visiting Chairs.***
- *To get Enlisted as a Resource Centre of Ministry of Communication and Information Technology, Govt. Of India.*
- *To create a Corpus Fund of Rs. 500,00,000/-.*
- ***To make Contributions to the development of the township of Melkote.***
- *To get the Academy accredited as a 'Centre of Excellence'.*
- ***To Build Silver Jubilee Memorials:***
  (a) Library Complex (approx..15,000 Sq.Ft. Area);
  (b) An Auditorium (approx.. 3,000 Sq.Ft. Area);
  (c) A Computer Lab.(approx.. 3,000 Sq.Ft. Area);
  With an independent power supply - In all estimated to cost around Rs.120,00,000/-.



Proposed Library Complex



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